

The SWORD of the LORD

Edited by JOHN R. RICE.

Return

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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What Is Wrong With It?

How to Settle Questions of Right or Wrong About the Dance, Movies, Tobacco, Gossip, Gambling Games for a Christian

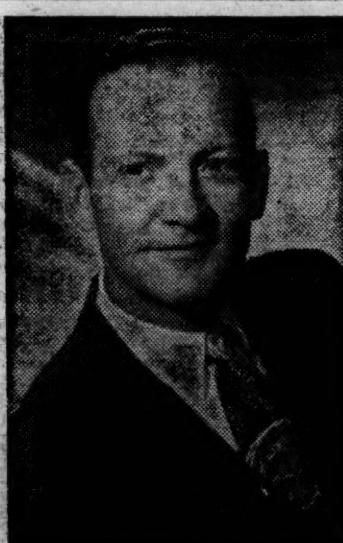
By Evangelist Eddie Wagner
Sword of the Lord Staff Evangelist,
Sword of the Lord, Wheaton, Illinois

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3:17.

Young people and adults all across the United States have come to me to ask, "Eddie, what's wrong with the dance? What's wrong with smoking? What's wrong with picture shows?"—and many other things. I have never had a Christian come to me and ask, "What's right with this or that?" They always want to know what's wrong with it. They seem to know that something is wrong with it, but they don't seem to know what it is.

There is one verse in the Bible that I have given to Christians for the past eight and one-half years, and one that will put to test anything that you want to know about in your Christian life. This verse has been used to straighten out more Christians on the things that they have ques-

(Continued on page 6)



Evangelist Eddie Wagner

The Secret of Christ's Indwelling

By Rev. F. B. Meyer, 1847-1929
English Baptist Minister, Friend of D. L. Moody,
Author of many books, a popular Preacher in American towns.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:27.

"That Christ may dwell in your hearts by faith . . ."—Eph. 3:17.

"... Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—II Cor. 13:5.

It is meet that the largest church in the greatest Gentile city in the world, St. Paul's, London, should be dedicated to the Apostle Paul, for Gentiles are under a great obligation to him as the Apostle of the Gentiles. It is to him that we owe, under the Spirit of God, the unveiling of two great mysteries, which specially touch us as Gentiles.

The first of these, glorious as it is, we cannot now stay to discuss, though it wrought a revolution when first preached and maintained by the Apostle in the face of the most strenuous opposition. Till then, Gentiles were expected to become Jews before they were Christians, and to pass through the synagogue to the church. But he showed that this was not needful, and that Gentiles stood on the same level as Jews with respect to the privileges of the Gospel—fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel (Eph. 3:6).

The second, however, well deserves our further thought, for if only it could be realized by the children of God, they would begin to live after so divine a fashion as to still the enemy and avenger, and to repeat in some small measure the life of Jesus on the earth.

This mystery is that the Lord Jesus is willing to dwell within the Gentile heart. That He should

dwell in the heart of a child of Abraham was deemed a marvelous act of condescension; but that he should find a home in the heart of a Gentile was incredible. This mistake was, however, dissipated before the radiant revelation of truth made to him who, in his own judgment, was not meet to be called an apostle, because he had persecuted the Church of God. God was pleased to make known through him "the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU the hope of glory" (Col. 1:27).

"Master, where dwellest thou?" they asked of old. And in reply, Jesus led them from the crowded Jordan bank to the slight tabernacle of woven osiers where He temporarily lodged. But if we address the same question to Him now, He will point, not to the high and lofty dome of Heaven, not to the splendid structure of stone or marble, but to the happy spirit that loves, trusts, and obeys Him. "Behold," saith He, "I stand at the door and knock: if any man hear my voice, and open the door, I will come into him." "We will come," He said, including His Father with Himself, "and make our abode with him." He promised to be within each believer as a tenant in a house; as sap in the

(Continued on page 4)

The Golden Opportunity

by Dr. S. Franklin Logsdon

Pastor Immanuel Church, Holland, Michigan

"Jesus of Nazareth passeth by."—Luke 18:37.

The words of this text constitute the concerted cry of a milling multitude in response to the pitiful plea of a blind beggar sitting beside the Jericho road. It was his golden opportunity. The whole wonderful narrative concerns a man, a multitude and the Master.

I. The Man

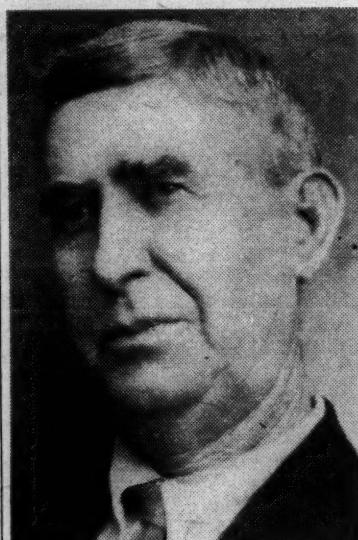
When the Bible speaks of a certain man, a certain woman, a certain place, it is giving us a specific example of a general condition, thus making it easier to recognize the personal application. This "certain blind man" then is representative of a great company of people who are blind—utterly unable to see the beauty and the glory of heavenly blessings through the salvation which is in Christ Jesus.

The first thing to be noticed about this certain blind man who was sitting by the roadside is that he was conscious of his need. This is always the primary requisite to seeking a remedy. He knew that one should see, but he also knew that he did not possess this ability. He had heard others revelling in the grandeur of nature—

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Dr. S. Franklin Logsdon



William H. Rice

Father's Day

On Father's Day the editor devoutly thanks God for his own father, pictured above, William H. Rice, born 1857 and died 1930. He became a cowboy on a wild, unfenced, West Texas cattle ranch in 1877. Later he was converted and called to preach. He had some training in Baylor University, Waco, Texas, and at Southern Baptist Theological Seminary in Louisville, Kentucky. He was an active businessman; was Texas state senator.

He gave this editor to Christ at birth and prayed God to make him a preacher. The last week of his life he drove to Duke, Oklahoma, to attend tabernacle revival services and to hear his son preach. On the two days before his death he won four men, heads of families, to Christ. He was one of the noblest and purest of men with strong convictions, unwavering loyalty, and rock-ribbed character. On Father's Day I devoutly thank God for my father who waits in Heaven.

the Jubilee DESERTER

A Young People's Story of the Jubilee of Queen Victoria

"Henry Huntriss." The name was hardly out of the young man's mouth who spoke it when he would willingly have given a month's wages to recall it, and he turned apprehensively to his companion, and coloured as he met the sneering smile which greeted him.

"You promise on your honour tho', Sam, never to breathe to a soul what I have told you? Not but what I can trust you, of course, even without a promise," he added, with an effort of carelessness. "What is the use of being friends else?"

"Just so," returned his companion; but the smile which broadened his thick lips was not pleasant to see.

"Still, I should feel easier if you would promise," persisted the first speaker.

"Oh, certainly; here's my hand on it. You'll find I'm safe not to tell"—"until it suits myself"—he added mentally, as he shook hands with his companion. The two young men rose. Samuel Cohen was a showily-dressed fellow, with a ring on his finger and a swaggering air. He was one of the

timekeepers on the new Graving Dock which was being made in the town. His companion, George Branding, was a man in the stores. They had been lying this fine Sunday afternoon on a grass-covered bluff which stood out into the sea about a mile below the town. They had smoked and talked until presently the conversation had turned on a soldier's life, and George, who was of a sociable nature, had let out that he knew a great deal more about it than Sam. This roused the other's curiosity, and by sly questions and careless misstatements he had excited the other to talk until he had found out the number of the regiment George had served in—"34th Foot"—and then, turning laughingly to his companion, he said—

"So I suppose you got tired of this old sergeant, and being a lad of spirit came away one quiet night without asking leave?"

"That was the size of it."

"Just what I'd have done myself, I can tell you; you're a fellow worth knowing. Of course

(Continued on page 10)

15 Wonderful Scriptural Chapters on

Personal Work in SOUL WINNING

By the Late World-Wide Evangelist;
Bible School Builder and Bible Teacher

Dr. R. A. TORREY

Chapter VII

How to Deal With Those Who Have Difficulties

We will find that a very large number of the persons whom we try to lead to Christ are really anxious to be saved, and know how, but are confronted with difficulties which they deem important or even insurmountable. Whenever it is possible, it is well to show such persons their need of Christ before taking up a specific difficulty. In this way many of the supposed difficulties are dissipated. Oftentimes even when people really are anxious to be saved, there is not that deep, clear, and intelligent knowledge of their need of Christ that is desirable. It is usually a waste of time to take up specific difficulties until there is this clear and definite sense of need.

I. I Am too Great a Sinner

This is a difficulty that is very real, and very often met, but fortunately it is also one with which it is very easy to deal. The method of treatment is as follows:

1. General Treatment

There is no better passage to use to meet this difficulty than I Timothy 1:15:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world TO SAVE SINNERS; OF WHOM I AM CHIEF."

This verse so exactly fits the case, that there is little need for comment. At the close of a Sunday morning service, I spoke to a man of intelligence and ability, but who had gone down into the deepest depth of sin. When asked why he was not a Christian, he replied, "I am too great a sinner to be saved." I turned him at once to I Timothy 1:15. No sooner had I read the verse than he replied, "Well, I am the chief of sinners." That verse means you, then." He replied, "It is a precious promise." I said, "Will you accept it now?" He said, "I am the meanest thief in Minneapolis."

"Then I know God loves you," and I opened my Bible to Romans 5:6-8 and read the passage through.

"Now," I said, "if you are the meanest thief in Minneapolis, you are a sinner, and this verse tells us that God loves sinners." The Spirit of God carried the message of love home to his heart, he broke down, and going with me into an-

other room, he told me the story of his life. He had been released from confinement that day, and had started out that night to commit what he said would have been one of the most daring burglaries ever committed in Minneapolis. With his two companions in crime, he was passing a corner where we were holding an open-air meeting. He stopped a few moments to hear what was going on, and in spite of the oaths and protests of his companions, stayed through the meeting, and went with us into the mission. It so happened that a few days before he had dreamed in confinement of his mother, and the hearing of the Gospel added to this, and the few words that had been spoken to him personally, had completed the work. After he had told me his story, we knelt in prayer. Utterly overcome with emotion, through falling tears he looked to God for pardon, and left the room rejoicing in the assurance that his sins had all been forgiven.

Another useful passage in dealing with this class is Matthew 9:12, 13:

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

This shows the inquirer at once that his sin, instead of being an obstacle in the way of his coming to Christ, really fits him for coming to Christ, as He has not come to call the righteous, but sinners to repentance.

I have frequently used Romans 5:6-8:

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."

At the close of an evening service in Minneapolis, a man who had raised his hand for prayer, hurried away as soon as the benediction was pronounced. I hastened after him, laid my hand upon his shoulder, and said, "Did you not hold your hand up tonight for prayer?"

"Yes."

"Why then are you hurrying away?"

He replied, "There is no use talking to me."

I said, "God loves you."

He replied, "You do not know whom you are talking to."

"I do not care whom I am talking to, but I know God loves you."

He said, "I am the meanest thief in Minneapolis."

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transgressions unto the Lord; and thou forgavest the iniquity of my sin."

3. General Remarks

(1) Never give false comfort by telling the inquirer, "You are not a very great sinner."

This mistake is often made. Tenderhearted people are greatly disturbed over the deep conviction of sin that the Spirit of God produces in the hearts of men, and try to give comfort by telling the inquirer that he is not so great a sinner after all. This is false comfort. There is no man but who is a greater sinner than he ever thinks or realizes.

(2) After meeting the specific difficulty, show the inquirer how to be saved. The method of doing this is explained in Chapter V. This remark applies not only to this difficulty, but to all the difficulties that follow. It is not enough to remove difficulties, we must bring inquirers to a saving knowledge of Christ.

II. "My Heart Is too Hard"

One of the passages given under the former difficulty will also be useful here, Luke 19:10. Before using it, it may be well to say,

"Well then, if your heart is so hard and wicked, you must be lost." "Yes, I am lost." "Very well, I have a promise for you."

Turn to Luke 19:10 and let them read.

"You said that your heart was so hard and wicked that you were lost." "Yes." "And this verse

tells us that Jesus Christ is come to seek and to save, whom?"

"The lost." And that means you; will you let Him save you now?"

Another useful passage is John 6:37, the last half of the verse,

"Him that cometh to me I will in no wise cast out."

You can say, "You think your heart is so hard and wicked that you cannot be saved, but would you be willing to come to Christ if He would accept you?" "Yes."

"Well, let us listen to what He says." Then read the passage,

"Him that cometh to me I will in no wise cast out." "Whom does Jesus say here that He will receive?" "Any one who comes."

"Does He say He will receive any one who comes provided their heart is not too hard and wicked?" "No." "What does He say?" "That He will receive any one who comes."

"Then He will receive any one who comes no matter how hard and wicked their heart?"

"Yes." "Will you come now?"

Ezekiel 36:26, 27 is helpful in many cases. You can say to the inquirer, "Yes, your heart is too hard and wicked, but let us see what God promises to do." Then have them read the passage:

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

"What does God here promise to give?" "A new heart." "Are you willing that He should give you a new heart in place of that hard and wicked heart that you have?"

Another passage which is helpful in much the same way is II Corinthians 5:17:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

"Oh," he cried, "the bullet was scarlet, I can see it now." Then I asked him to listen again to the promise. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

I said, "If you have taken the life of a fellow-man, your sins are as scarlet."

"Yes," he cried, "the bullet was scarlet, I can see it now." Then I asked him to listen again to the promise. "Though your sins be as

scarlet, they shall be as white as

snow; though they be red like

crimson, they shall be as wool."

He saw how the promise exactly

covered his case, and it brought

hope into the heart that had been

filled with despair.

Another useful passage is Psalm

51:14:

"Deliver me from bloodguiltiness, O God, thou God of my salvation."

In using this passage, I always call the inquirer's attention to the fact that it is the prayer of a man who had, himself, stained his hands with the blood of a fellow-man. Then I tell him how God heard the prayer, and delivered him from bloodguiltiness, and then turn to Psalm 32:5, containing the Psalmist's own statement as to how his sin of bloodguiltiness was forgiven.

"I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my

show them that they are utterly mistaken in this by having them read Matthew 9:12, 13:

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

When they have read it, if they do not see the point for themselves, you can ask, "To what does Jesus compare Himself in this verse?" "To a physician." "Who is it need a physician, well people or sick people?" "Sick people."

"Ought a person who is sick to wait until he gets well before he gets to the doctor?" "No, of course not." "Ought a person who is spiritually sick to wait until he is better before he comes to Jesus?" "No." "Who is it Jesus invites to come to Himself, good people or bad people?" "Bad people." "Is then the fact that you are not good a reason for waiting or a reason for coming to Jesus at once?"

Luke 15:18-24 also fits the case exactly. Show the inquirer that we have in this story a picture of God's relation to the sinner, and God wishes us to understand that He would have the sinner come in all his rags, and that He will give him a hearty welcome, a robe, a ring and a feast if he comes just as he is.

Luke 18:10-14 also applies. You can say, "Here are two men who came to God. One came on the ground that he was a sinner, the other on the ground that he was righteous. Which of the two did God accept?" "The one who came on the ground that he was a sinner." "Well, God would have you come just the same way."

IV. "I Cannot Hold Out," (or "I Am Afraid I Shall Fail if I try")**1. General Treatment**

First see if the inquirer is in dead earnest, and if there is not some other difficulty lying back of this. Many a man gives this as a difficulty, when perhaps it is not the real one.

There is perhaps no better verse in the Bible for this difficulty than Jude 24:

"Now unto him that is ABLE TO KEEP YOU FROM FALLING, and to present you faultless before the presence of his glory with exceeding joy."

Its application is so plain as to need no comment.

Another useful passage is I Peter 1:5:

"Who are KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time."

When the inquirer has read it, ask him by whose power it is that we are kept. Then you can say, "It is not then a question of our strength at all, but of God's strength. Do you think that God is able to keep you?"

Other passages which are helpful along the same line are:

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that HE IS ABLE TO KEEP that which I have committed unto him against that day."—II Tim. 1:12.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. 41:10.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

—Isa. 41:13.

A passage which will help by showing the absolute security of Christ's sheep, is—John 10:28, 29:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

In many cases a good passage to use is Hebrews 7:25:

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he everliveth to make intercession for them."

2. Special Cases

(1) Those afraid of some temptation that will prove too strong.

(Continued on page 11)

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D, Editor and Publisher
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Around the World With the GOSPEL

Missionary Groups in Many Languages Beseeching the Sword Free Literature Fund to Arrange Printings of "What Must I Do to Be Saved?" and Other Sword Literature in Foreign Languages.

By the Editor

The little twenty-four page booklet, "What Must I Do to Be Saved?" by the editor has been translated into twenty foreign languages, and spread around the world in millions of copies through the Sword Free Literature Fund. Seven other books and pamphlets have been translated in Japanese. Various books and pamphlets have been translated into many other languages. Among those translated or published in other languages are *Prayer—Asking and Receiving; Is Jesus God?; The Soul-Winner's Fire; Bible Facts About Heaven; Hell! What the Bible Says About It; The Verbal Inspiration of the Bible and Its Scientific Accuracy; A Good Man Lost and a Bad Man Saved; God's Cure for Anxious Care; Bible Baptism; etc.* Among languages into which some of the editor's books are translated are Japanese, Chinese, Korean, Tagalog (official language of the Philippine Islands), Spanish (two translations, one in Old World Spanish, one in New World Spanish), Swedish, Danish, Portuguese, Italian, Greek, Dutch, Ilocano (in the Philippine Islands), two languages in Africa (Hausa and Afrikaans, I believe), and seven languages in India (Tamil, Telugu, Marathi, Kanarese, Hindi, Gujarati, and Malayalam).

I have a deep concern to increase the circulation of *The Sword of the Lord* in this, the twentieth anniversary year. We must get tens of thousands more subscriptions. But while we are getting subscriptions, we must keep the soul-saving work of the Sword Free Literature Fund going on. Surely our friends who love this work will not neglect it because we urge them to help us get out the literature continually, the booklet and book literature, as well as sending subscriptions for *THE SWORD OF THE LORD*.

This summer will be one of the hardest I have spent. Besides the heavy tasks of the editorship, I have engaged myself for ten weeks of services in several states, and these engagements will require much travel, much preparation for preaching, and two or three services a day, much of the time. But we dare not wait till summer is gone to press this matter. Millions of heathen people will die and be lost forever in these three months. Oh, then, Christian people, pray with us, and help us to get out the Gospel of Christ through our Free Literature Fund.

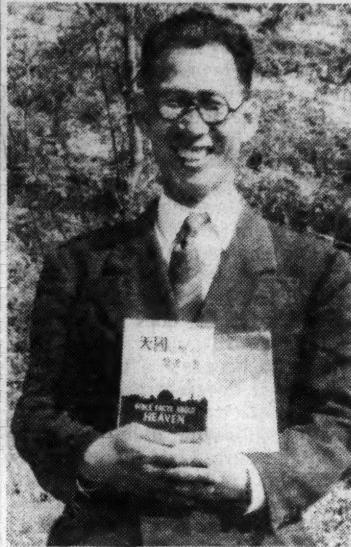
Many Calls Coming for More Soul-Saving Literature

With more work than we can get done, with hardly time to give to consider and plan for and raise the money for the tremendous need presented to us by the missionaries and by literature representatives in many countries, we still feel that we must not neglect this good work God has put in our hands. We must keep the flow of life-giving Gospel in print going out to hungry hearts that are ready for it. Millions of people would read this literature gladly.

We have our own very serious burdens. August 1 we must pay \$44,000 to complete payment on

Missionary Don Hillis, in India, Asks for \$1,000 for Printing Sword Booklets for the Mar Thoma Church

Many people do not know that the Mar Thoma Church in Travancore, South India, contains 250,000 nominal Christians. Some of them are genuinely saved, others are only nominal Christians. The church has continued for centuries. It was named for the Apostle Thomas, and the tradition



Mr. Hyun, former teacher of English at the Presbyterian Seminary, Korea. He holds two of John R. Rice's books, which he is translating into Korean.

is that Thomas went to India and won souls, and that this group of congregations of nominal Christians in India is descended from those New Testament Christians won to Christ by the Apostle Thomas soon after the crucifixion. At any rate, they are open to the Gospel. Oh, if these people could be set on fire to win souls, and to go in the power of the Holy Spirit spreading the Gospel throughout India!

Missionary Don Hillis, who has worked with the Sword of the Lord on this literature matter in India before, writes as follows under the date of February 10:

"Dear Brother Rice:
"Greetings in His name.

"The enclosed quotation received from our Mr. K. V. Cherian will rejoice your heart and the hearts of the readers of *THE SWORD OF THE LORD*. Praise God for the way He is using 'What Must I Do to Be Saved?'

"Apparently you have sent \$150 to a Mr. N. C. Easo in S. India, with which he has printed 10,000 copies of 'What Must I Do to Be Saved?' Cherian printed 50,000 copies for \$300.00.

"The Mar Thoma Church in Travancore consists of 250,000 Christians. They are wide open to the Gospel and to teaching on the Christian life. I strongly feel that more of your books should be printed in their language. That church is certainly one of God's answers to India's closing door. Would not the readers of *THE SWORD OF THE LORD* respond to the challenge of contributing \$1,000 toward the printing of one of your books out there on the basis that I endeavor to get the Mar Thoma Church to raise 1,000 rupees for the same purpose?

"God bless you in your ministry for Him."

(signed) Don Hillis
We answered Brother Don Hillis as follows:

"Dear Brother Hillis:
"Thank you for the fine testimony which you forwarded to us from the hand of Mr. Cherian. I am burdened about the Mar Thoma church. I would like to have some fruit among them. Suppose we agree on what book or pamphlet of mine it would be wise to translate and spread, and I think I can raise \$1,000 for its printing, if you will raise 1,000 rupees in India..."

We sent him other of our pamphlets from which he should select one. And I hope we can raise the \$1,000 for a good evangelistic sermon-tract to go along side of "What Must I Do to Be Saved?"

They will raise 1,000 rupees, he



Mrs. Seto, of Japan converted through "WHAT MUST I DO TO BE SAVED?" Changed, restored to husband, baptized in church where Missionary Harry Eugeman ministers in Japan.

Dr. Bob Jones SAYS:



The second paragraph of the Bob Jones University charter reads as follows:

"The general nature and object of the corporation shall be to conduct an institution of learning for the general education of youth in the essentials of culture and in the arts and sciences, giving special emphasis to the Christian religion and the ethics revealed in the Holy Scriptures; combatting all atheistic, agnostic, pagan, and so-called scientific adulterations of the Gospel; unqualifiedly affirming and teaching the inspiration of the Bible (both Old and New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God. This charter shall never be amended, modified, altered, or changed as to the provisions hereinbefore set forth."

Every teacher in Bob Jones University has to sign a statement every year at the opening of school saying he believes this creed. Christian people have been sending money to Bob Jones University, and we want them to know that we are keeping the faith. We do not only have an orthodox creed, but Bob Jones University stresses evangelism and soul winning and Christian zeal. It is possible for an institution to have an orthodox creed but be spiritually dead. It, however, is not possible for an institution to be aggressive in its effort to proclaim the Gospel without having an orthodox creed.

The Apostle Paul said in so many words that he would be willing to be cursed for the sake of his brethren. Yet this same man said that if anybody comes along bringing any other Gospel except the Gospel "which we have preached unto you, let him be accursed."

I cannot think of anything more crooked than to raise money from orthodox Christian people to build orthodox Christian educational institutions and then employ teachers who steal the faith of young people. There are schools in the United States that were founded by orthodox Christians that are now well known for their modernism and religious liberalism. There are some professing Christians that will support schools that have their denominational tag on them even when these schools are known to be liberal. We do not ask religious liberals to give Bob Jones University any money. We are looking to God to send financial support to the University which we founded through people who believe the

Bible is the Word of God, that Jesus Christ is the virgin-born Son of God, that He died on the cross to save sinners and arose from the dead, and who believe in salvation by grace through faith. We believe that there are enough orthodox Christian individuals left in America to support an institution that refuses to surrender to religious liberals.

Remember, Bob Jones University is not just orthodox. It is positively and aggressively evangelistic. This will appear in print after the nine-month school year closes. Our students will be in all parts of the United States and in a number of foreign countries, and most of these students will be out as good witnesses for the Lord Jesus Christ and will be endeavoring to win unsaved people to Him. We hope you will pray for Bob Jones University graduates, many of whom are missionaries on foreign fields, some of whom are in evangelistic work in the United States, some of whom are pastors, some of whom are school teachers, some of whom are business people, and some of whom are housewives. Pray that they may be faithful and that they may live up to what they learned at Bob Jones University. While praying for these students, don't forget to pray that God may keep on giving courage to the executives of Bob Jones University to keep standing true. Pray that the institution may keep on standing on its orthodox foundation and keep on proclaiming the Gospel of God's saving grace until Jesus comes.

We are trying harder than ever this year to select carefully the right kind of students, and anything that you Christian people can do to help us we will greatly appreciate. We want young men and young women who can be trained for real Christian leadership. We do not expect all of them to be preachers or missionaries, but we do expect our graduates to be Christian leaders in whatever vocation they may have and whatever community they may live.

We do not expect all of them to be preachers or missionaries, but we do expect our graduates to be Christian leaders in whatever vocation they may have and whatever community they may live. We are looking forward to the most wonderful year next year we have ever had. We are going to make an effort to put on additional spiritual pressure. It is not easy for young people in this day to stand the test when they get out into the world; and we are going to put on all the pressure we can so when these young people go out, they will be able to stand the test in this age of spiritual and moral looseness. We are counting on your financial support and your prayers and all the cooperation you can give us. Thank you and God bless you.

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thinks, if we raise \$1,000. Do you feel led of God to help?

The doors may be closing in India for American missionaries. Some missionaries who want to go to India are being turned down. But if we can set some native Christians on fire, we can have a strong soul-winning work going on in India, even should the American missionaries be refused entrance in the future. Will you help us pray and help to give?

Needs Money for a Second Edition in Tamil Language of "What Must I Do To Be Saved?"

Months ago now we had a good letter from Brother A. D. Parvatham, in South India. Away last November he wrote me saying:

"Regarding the booklets, the first edition is nearly exhausted and we are looking forward for a second edition.

"Wish you could see how the

missionaries in the Tamil field rush for it. Even as I write this, a missionary has sent his helper for a supply. Praise God for the privilege of being distributor in God's vineyard.

Please excuse this short letter. May we expect another check for a second edition? I also sent you a photograph of our helpers and children under our care. You should see the children praying for you and your ministry. May the Lord bless you and yours..."

Another note from this burdened brother says:

"Dear Doctor:
"This is a typical letter we receive from readers of your booklet, 'What Must I Do to Be Saved?' in Tamil. Praise God for all souls saved. Praise God for scores of distributors.

"Why are you silent? An evangelistic band in South India asked my permission to print 10,000 (Continued on page 9)

What Does "Feeding The Sheep" Mean?

In *The Sword of the Lord* for April 9, 1954, in the editor's message, "The Lost Sheep," as preached in Muskegon, Michigan, February 7, was the following statement:

"We get the idea that a preacher, a pastor, is called to take care of the church and shepherd the sheep, and to feed the flock. There is nothing like that in the Bible."

Two or three have inquired about this statement. We feel that the statement ought to be amplified and made more clear, and we are glad to publish the following letter to a fine Christian brother:

May 20, 1954

Rev. R. F.
Munising, Michigan

Dear Brother French:

Thank you for your order, and for the lovely gift of \$5 you sent on our building program. God bless you, my brother, for this splendid help, and reward you according to His many promises. I am deeply grateful for your interest. A certificate is enclosed, showing you have paid for 2 square feet of property.

My message on "The Lost Sheep," printed in *THE SWORD OF THE LORD* April 9, was mechanically recorded as preached in the pulpit and so not worded with the measured care that any Bible sermon deserves, but can hardly have in extemporaneous discourse. Yet extemporaneous sermons often have a merit of freshness and heart appeal which makes them useful in print despite the flaws of a rapidly-spoken message.

I agree with you that the following statement I made is inadequate and by itself misleading. I said, "We get the idea that a preacher, a pastor, is called to take care of the church and shepherd the sheep, and to feed the flock. There is nothing like that in the Bible." What I meant to say and what I always teach is true; and if you will put one word—primarily—in after the word "called," it will make the sense I intended. I meant to say, "We get the idea that a preacher, a pastor, is called primarily to take care of the church and shepherd the sheep . . ."

I believe that the Bible does clearly teach that every man has a Christian duty *primarily* to win souls. I believe that any pastor who puts first teaching Christians and making Christians happy is following man-made philosophy not true to the Bible. Notice the following truths:

1. It is true Jesus did say, "Feed my sheep" and, "Feed my lambs" (John 21:15-17), but people generally forget that Peter evidently took that to mean soul winning, not just a ministry to church members nor even primarily so. Immediately after Peter was given the command of Jesus, "Feed my sheep," he received the Great Commission to go into all the world and preach the Gospel to every creature, stayed with the 120 in the upper room until the power of God came upon them at Pentecost and then preached and helped to win three thousand souls. And thereafter all the accounts of Peter's ministry had to do primarily with soul winning. So "feed my sheep" does not refer to pastoring a church and never means that some preachers are called simply to preach to Christians and not to win souls.

God does call pastors and they have a noble work, but their first work is soul winning and training others to win souls. God does not want anybody to be primarily concerned with feeding saints and letting lost people go to Hell.

I am sure that you agree with these truths in general. I thank you for calling the inadequate statement to my attention, and I shall publish this correction in *THE SWORD OF THE LORD*.

In the dear Saviour's name, yours,
John R. Rice

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Clifford Lewis, Director

The Secret of Christ's Indwelling

(Continued from page 1)

branch; as life-blood and life-energy in each member, however feeble, of the body.

I. The Mystery

Christ is in the believer. He indwells the heart by faith, as the sun indwells the lowliest flowers that unfurl their petals and bare their hearts to his beams. Not because we are good; not because we are trying to be whole-hearted in our consecration; not because we keep Him by the tenacity of our love; but because we believe, and, in believing, have thrown open all the doors and windows of our nature. And He has come in.

He probably came in so quietly that we failed to detect His entrance. There was no footfall along the passage; the chime of the golden bells at the foot of His priestly robe did not betray Him; He stole in on the wing of the morning; or like the noiselessness with which nature arises from her winter's sleep and arrays herself in the robes which her Creator has prepared for her. But this is the way of Christ. He does not strive, nor cry, nor lift up or cause His voice to be heard. His tread is so light that it does not break bruised reeds; His breath so soft that it can re-illumine dying sparks. Do not be surprised, therefore, if you cannot tell the day or the hour when the Son of Man came to dwell within you. Only know that He has come. "Know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate" (II Cor. 13:5, R.V.).

It Is Very Wonderful

Yes, the heavens, even the Heaven of heavens, with all their light and glory, alone seem worthy of Him. But even there He is not more at home than He is with the humble and contrite spirit that simply trusts in Him. In His earthly life He said that the Father dwelt in Him so really that the words He spoke and the works He did were not His own, but His Father's. And He desires to be in us as His Father was in Him, so that the outgoings of our life may be channels through which He, hidden within, may pour Himself forth upon men.

It Is Not Generally Recognized

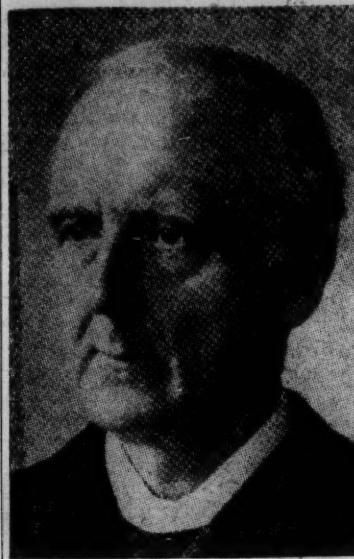
It is not; though that does not disprove it. We fail to recognize many things in ourselves and in nature around, which are nevertheless true. But there is a reason why many whose natures are certainly the temple of Christ, remain ignorant of the presence of the wonderful Tenant that sojourns within. *He dwells so deep*.

Below the life of the body, which is as the curtain of the tent; below the life of the soul, where thought and feeling, judgment and imagination, hope and love, go to and fro, ministering as white-stoled priests in the holy place; below the play of light and shade, resolution and will, memory and hope, the perpetual ebb and flow of the tides of self-consciousness, there, through the Holy Spirit, Christ dwells, as of old the Shechinah dwelt in the Most Holy Place, closely shrouded from the view of man.

It is comparatively seldom that we go into these deeper departments of our being. We are content to live the superficial life of sense. We eat, we drink, we sleep; we give ourselves to enjoy the lust of the flesh, the lust of the eyes, and the pride of life; we fulfil the desires of the flesh and of the mind. Or we abandon ourselves to the pursuit of knowledge and culture, of science and art; we reason, speculate, argue; we make short incursions into the realm of morals, that sense of right and wrong which is part of the make-up of men. But we have too slight an acquaintance with the deeper and more mysterious chamber of the spirit. Now this is why the majority of believers are so insensible of their Divine and wonderful Resident, who makes the regenerated spirit His abode.

It Is to Be Accepted by Faith

We repeat here our constant mistake about the things of God. We try to feel them. If we feel them, we believe them; otherwise we take no account of them. We reverse the Divine order. We say,



F. B. Meyer

feeling, Faith, FACT. God says, FACT, Faith, *feeling*. With Him *feeling* is of small account—He only asks us to be willing to accept His own Word, and to cling to it because He has spoken it, in entire disregard of what we may feel.

I am distinctly told that Christ, though He is on the throne in His ascended glory, is also within me by the Holy Ghost. I confess I do not feel Him there. Often amid the assault of temptation or the fury of the storm that sweeps over the surface of my nature, I cannot detect His form or hear Him say, "It is I." But I dare to believe He is there: not without me, but within: not as a transient sojourner for a night, but as a perpetual inmate: not altered by my changes from earnestness to lethargy, from the summer of love to the winter of despondency, but always and unchangeably the same. And I say again and again, "Jesus, Thou art here. I am not worthy that Thou shouldst abide under my roof; but Thou hast come. Assert Thyself. Put down all rule, and authority, and power. Come out of Thy secret chamber, and possess all that is within me, that it may bless Thy holy name."

Catherine of Siena at one time spent three days in a solitary retreat, praying for a greater fullness and joy of the Divine presence. Instead of this it seemed as though legions of wicked spirits assailed her with blasphemous thoughts and evil suggestions.

At length, a great light appeared to descend from above. The devils fled, and the Lord Jesus conversed with her.

Catherine asked Him, "Lord, where wert Thou when my heart was so tormented?"

"I was in thy heart," He answered.

"O Lord, Thou art everlasting truth," she replied, "and I humbly bow before Thy word; but how can I believe that Thou wast in my heart when it was filled with such detestable thoughts?"

"Did these thoughts give thee pleasure or pain?" He asked.

"An exceeding pain and sadness," was her reply.

To which the Lord said, "Thou wast in woe and sadness because I was in the midst of thy heart. My presence it was which rendered those thoughts insupportable to thee. When the period I had determined for the duration of the combat had elapsed, I sent forth the beams of My light, and the shades of Hell were dispelled, because they cannot resist that light."

II. The Glory of This Mystery

When God's secrets break open, they do so in glory. The wealth of the root hidden in the ground is revealed in the hues of orchid, or scent of rose. The hidden beauty of a beam of light is unravelled in the sevenfold color of the rainbow. The swarming, infinitesimal life of Southern seas breaks into waves of phosphorescence when cleft by the keel of the ship. And whenever the unseen world has revealed itself to mortal eyes, it has been in glory.

It was especially so at the Transfiguration, when the Lord's nature broke from the strong restraint within which He confined it, and revealed itself to the eye of man. "His face did shine as the sun,

and His garments became white as the light."

So, when we accept the fact of His existence within us deeper than our own, and make it one of the aims of our life to draw on it and develop it, we shall be conscious of a glory transfiguring our life and irradiating ordinary things, such as will make earth, with its commonest engagements, like as the vestibule of Heaven.

The wife of Jonathan Edwards had been the subject of great fluctuations in religious experience and frequent depression, till she came to the point of renouncing the world, and yielding herself up to be possessed by these mighty truths. But so soon as this was the case, a marvellous change took place. She began to experience a constant, uninterrupted rest; sweet peace and serenity of soul; a continual rejoicing in all the works of God's hands, whether of nature or of daily providence; a wonderful access to God by prayer, as it were seeing Him and immediately conversing with Him; all tears wiped away; all former troubles and sorrows of life forgotten, excepting grief for past sins, and for the dishonor done to Christ in the world; a daily sensible doing and suffering everything for God, and doing all with a continual uninterrupted cheerfulness, peace, and joy.

Such glory—the certain pledge of the glory to be revealed—is within reach of each reader of these lines, who will dare day by day to reckon that Christ lives within and will be content to die to the energies and promptings of the self-life, that so there may be room for the Christ-life to reveal itself. "I have been crucified," said the greatest human teacher of this Divine art: "Christ liveth in me; I live by faith in the Son of God."

III. The Riches of the Glory of This Mystery

When this mystery, or secret, of the Divine life in man is apprehended and made use of, it gives great wealth to life. If all the treasures of wisdom, knowledge, power, and grace, reside in Jesus, and He is become the cherished and honored Resident of our nature, it is clear that we also must be greatly enriched. It is like a poor man having a millionaire friend come to live with him.

There Are Riches of Patience

Life is not easy to any of us. No branch escapes the pruning-knife, no jewel the wheel, no child the rod. People tyrannise over and vex us almost beyond endurance; circumstances strain us till the chords of our hearts threaten to snap; our nervous system is overtaxed by the rush and competition of our times. Indeed we have need of patience!

Never to relax the self-watch; never to indulge in unkind or thoughtless criticism of others; never to utter the hasty word, or permit the sharp retort; never to complain, except to God; never to permit hard and distrustful thoughts to lodge within the soul; to be always more thoughtful of others than of self; to detect the one blue spot in the clouded sky; to be on the alert to find an excuse for those who are forward and awkward; to suffer the aches and pains, the privations and trials of life, sweetly, submissively, trustfully; to drink the bitter cup, with the eye fixed on the Father's face, without a murmur or complaint: this needs patience, which mere stoicism could never give.

And we cannot live such a life till we have learned to avail ourselves of the riches of the indwelling Christ. The beloved Apostle speaks of being a partaker of the patience which is in Jesus (Rev. 1:9). So may we be. That calm, unmurmuring, unrevealing patience, which made the Lamb of God dumb before His shearer, is ours. Robert Hall was once overheard saying, amid the heat of an argument, "Calm me, O Lamb of God!" But we may go further, and say, "Lord Jesus, let Thy patience arise in me, as a spring of fresh water in a briny sea."

There Are Riches of Grace

Alone among the great cities of the world, Jerusalem had no river. But the glorious Lord was in the midst of her, and He became a place of broad rivers and streams,

(Continued on page 8)



REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST RALPH DAVIDSON of Coffeyville, Kansas, Saturday, May 8, was in Johnstown, Pennsylvania, Youth rally. Ten young people received Christ as Saviour.

At Grampian, Pennsylvania, he conducted a two weeks' meeting with Rev. S. O. Sigworth in Bible Fellowship Church. A number of adult conversions were reported.

* * *

Sword Staff EVANGELIST J. OSCAR WELLS was with the Boulevard Heights Baptist Church, Washington, D. C., May 3-16. The pastor, Rev. Francis M. Chilton, reports 33 professions of faith, 10 joining the church by letter, and 15 reconsecrations. He states that during the campaign, the church had the largest Sunday School attendance in its history.

* * *

EVANGELIST FRED R. RITCHARDSON and wife Marrietta were recently with the Spencer Mills Community Church, Cedar Springs, Michigan, in a week's meeting. There were four decisions for Christ. During the campaign the evangelist showed slides taken behind the Iron Curtain in Berlin, Germany, three years ago, when he preached to refugees there. He is founder and director of Harvest Vision Mission, Inc., working in Germany today. Brother Richardson's address is P. O. Box 11, Nappanee, Indiana.

* * *

EVANGELIST BOB MANDERSON of Fallston, Maryland, was May 9-23 with the Colerain Baptist Church, Kirkwood, Pennsylvania. Rev. Robert G. Acker, pastor. The pastor reports 14 conversions and 4 rededications.

* * *

EVANGELIST BILL COMPTON of 425 Sherman Street, Decatur, Alabama, reports a good meeting with Rev. L. F. Gassaway of West Paris Baptist Church, Paris, Tennessee, April 14-18. There were 25 conversions, 3 surrendered for full-time service and 10 rededications. April 18-May 2 he was with Rev. Bob Blake of the River Avenue Baptist Church in Indianapolis, Indiana, where 20 were saved, 2 for membership, 35 family altars established and 13 rededications.

* * *

EVANGELIST HUGH PYLE, new assistant to Editor John R. Rice, reports 77 conversions, first-time decisions for Christ in the First Baptist Church, Okeechobee, Florida, 12-day revival. Most of this number united with the church. There were also 10 additions by letter and more than 40 definite rededications of life. When the evangelist preached on the Seminole Indian reservation

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Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

through an interpreter, several decisions for Christ were made, including 2 on profession of faith. The evangelist reports that the entire city of Okeechobee seemed to be stirred, and overflow crowds attended nightly. Jim Sparks, a fine Tennessee Temple graduate, led the singing and directed visitation. Rev. George Moulton, pastor of the church, had made fine preparation for the meeting.

* * *

EVANGELIST DOUGLAS WINN of 911 Myrtle Road, Martinsville, Virginia, wrote May 24:

"While conducting meetings at the Blessed Hope Baptist Church of Springfield, Ohio, I spoke at the chapel service of the Cedarville, Ohio, Baptist Bible College. The faculty and students invited me back for a special service. At the close of the message students came forward for over two hours to pray, weep bitterly, make open confession of grievous sins, and make restitution. They forgot about classes, cancelled a class picnic to go from house to house to witness for Christ and they won a soul for Christ. Brother Alvin Ross, the pastor, said, 'Never, in all my experience, have I known and felt the working of the Spirit of God in such power as that manifested at chapel time at the college.'



By Grace Rice MacMullen

What's wrong with the music in your church? (And remember to get the beam out of your own eye before you tackle the mote in your brother's eye!)

Is the congregational singing up to par? Does the pianist miss notes? Do you have trouble with some of the choir members who cannot read music? Does the song leader need a few lessons in just when to wave his hands North, East, South, and West?

Take a few minutes to count your blessings, as well as your disadvantages, though, so you won't be discouraged. In any church there are some musical features that are unusually fine and in any church there are a few things that could be improved. When you have finished your analysis, ask yourself the question: "What can I do about it?"

Well, there is something you can do about it! All three Sword Conferences this year have a strong emphasis on music, and it is a wonderful opportunity for your church music people to get the kind of training they need. There will be two great Sword Conferences at Lake Louise, near Toccoa, Georgia, this year. The first is from July 4-10, a conference on revival and soul winning. The second is from July 11-16, a

practical Christian life conference, of particular interest to young people. There will be good music in both weekly programs, but there is a special emphasis on music during the second week and a group of special lessons will be available. There will be lessons in gospel piano playing each day, and in a week that adds up to a lot of mighty good training. Why don't you talk to your church pianist now, and see if you can arrange for her to attend this conference? It is a time for real fellowship for everybody, and will include Bible lessons, as well as answers to problems about amusements and so forth for Christians. For anybody, the conference is a feast. But for gospel musicians, it is a treasure house!

How about song leading? There will be lessons in gospel song leading each day, also, at no extra cost. Maybe the young people's director should attend, or a Sunday School superintendent. Certainly every pastor should know how to lead singing adequately.

You will enjoy the fine solos and duets and group numbers, and I think any church musician who attends will find a score of ideas which he can adapt to his own musical program. There will be many accomplished musicians; Mr. and Mrs. Vic Werner of Highland Park Baptist Church of Chattanooga will be there, and I know will be glad to answer your questions out of their years of experience in the field of gospel music. Mr. and Mrs. Don Sandberg (the former Jessie Rice) will be helping with both the piano and vocal music, and other outstanding Christian musicians will be present. I hope you can not only come to Lake Louise; I hope you can bring a whole group from your church to get the advantage of this specialized training.

Another Sword Conference on revival and soul winning will be held June 28-July 4 this year at Lake Arrowhead, nine miles south of Binghamton, New York. There the music will be led by the Rev. and Mrs. Warren Steward. Warren and Mable for two years trav-

Bible, to the maintenance of our Christian homes and to the liberty which we have come to know under our free institutions in America, for the glory and honor of Jesus Christ."

Another Methodist "Red" Is Under Fire

New Orleans, La.—Another member of the Methodist Federation for Social Action is under fire for his relations with the Communist conspiracy in America. This time it is Jim Dombrowski.

Dombrowski was brought here to answer questions before a special session of the Jenner Committee of the House of Representatives. He has been active in the affairs of The Southern Conference Educational Fund, Inc., which Senator Eastland (D., La.) has characterized as "a Communist infiltrated organization masquerading behind the facade of a humanitarian educational institution."

Dombrowski denied that he was or had been a Communist, but Paul Crouch, who was active in the Communist Party from 1925 to 1942 and was trained in Moscow to aid in the Soviet's program to work for the overthrow of America, said under oath that Jim Dombrowski, who is a present executive member of the Methodist Federation for Social Action, "accepted Communist Party discipline, discussed the revolutionary movement and sang the Communist Internationale." John Butler, Dallas, Texas nurseryman testified under oath that he was a former member of the Party from early in 1941 to 1943 when he lived in Bessemer, Ala., near Birmingham, and that during that period he knew Dombrowski to be a member of the Communist Party.

The decision does not mean that the 17 churches will start any "loyalty programs," it was explained, but "left wingers" will be excluded from church membership. The member churches will decide by secret balloting who may join.

In a unanimously adopted resolution, the Fellowship stated:

"We . . . commend the work of the committees in both the Senate and the House of Representatives whose task it is to investigate and expose subversive elements in this nation, and we especially express approval of the House Un-American Activities Committee. . . .

"We (will) continue to alert the people of our churches to the essentially evil and atheistic character of Communism, with the crass materialism, its perverted sense of morality and ethics which issues forth in murder, duplicity, slavery and endless torture."

"We (will) rededicate ourselves in new devotion to God and the

elo with Dr. Rice in large city-wide campaigns, and you will be thrilled as you hear them. Warren and Mable are friendly and helpful, and you will get many pointers from them, too.

Many churches accomplish great things in their musical program by having a summer music school. It is possible to discover and train much musical talent in this way, and to improve the whole music program in a very short time.

Mr. W. Himes Sims has suggested in the *Baptist Training Union Magazine*, that the church itself sponsor a two-weeks school. He recommends selecting a time which will not interfere with Vacation Bible School, and providing a music school for church members. There could be classes in theory, with two periods each morning. A possible text book is *Practical Music Lessons* by Harrison and McKinney, available from any Southern Baptist Book Store. Or you could use any simple notation text. There could be a class in hymn playing, with all the church children and young people who play at all encouraged to join in and to practice diligently. It would be a good opportunity for young organists to become acquainted with the church organ. Mr. Sims suggests a class in hymnology for young people, with stories of hymns and their composers, and some good practice in singing them, too, under a good director. Of course choral sessions could include work for the choir a little more intensive than they could get in a weekly practice. It seems to me that such a music school would provide lots of fun and fellowship, and would make a tremendous difference in the musical program of a church.

Perhaps there are not enough people in your community who would be free in the day time to take part in such a school. Perhaps the sessions could be scheduled at night. This would be an excellent way to train young people who will some day be filling in the important musical posts in your church. And even people who never hoped to sing in the choir would enjoy a good get-together, singing some of the old favorites which are fairly simple and yet very effective as choir numbers.

You might work on "Master of the Tempest is Raging," "Wonderful Grace of Jesus," "My Anchor Holds," and "It Is Well With My Soul." These are all easy to sing, and yet can be very effective with a little attention to variations in tempo and dynamics. Then there are "All Hail Emmanuel," and "The Awakening Chorus," just a little harder but not too demanding on the singers and all of them great fun to sing.

Who can teach in your school? Well, what is available? Maybe your assistant pastor can take some of the sessions. Maybe you have an accomplished church pianist or organist who can put his thoughts into words well and explain gospel songs and accompaniment. Perhaps you will find that you will want to obtain an outside teacher to handle classes in note singing and song leading. Or perhaps you have a good song leader but need a good gospel pianist. Perhaps your pastor can suggest, or if you would like to write me I would be happy to see who I could suggest from near your own area.

But the thing is to get started! Think about it, pray about it, and then:

(1) Make your reservations for one of the great Sword Conferences.

(2) Work up a party from your church—young people, choir members, musical leaders—and everybody go together to one of the Sword Conferences.

(3) Plan together with your pastor, song leader, or others who like to sing, for a church music school. Set a date and get busy!

— THE END —

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What Is Wrong With It?

(Continued from page 1)

tioned than any verse in the Bible that I know. I will show you how I have used this verse with Christians.

The Dance

In California a young lady came to me and asked this question, "Brother Wagner, what do you think about the dance?"

I replied, "It does not matter what I think about the dance." And, really, it does not matter what I think about anything. It does not matter what any other

preacher thinks, but what does the Bible say? That is what matters.

Then, I asked this young lady, "Are you a Christian?"

"Yes, I certainly am, but my mother wants me to take dancing lessons, and as a Christian, I don't know whether I should or not."

I then said, "I will give you one verse from the Bible and let you be your own judge."

"That's fair enough," she said.

I turned to Colossians 3:17, "And whatsoever ye do in word

or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Then I asked her a question: "Can you, as a born-again Christian, one who loves Jesus Christ, go to a dance in Jesus' name, and thank Him for it and everything connected with it?"

She looked at that verse and said, "No, I couldn't do that."

"Well," I replied, "that is what the Bible says."

She looked at the verse again and then she said, "Thank you Brother Wagner, you will never catch me on another dance floor. I am through with the dance." It was settled.

The Commercial Picture Show

A few years ago I was preaching in a southern city, and a young lady came to me and asked me this question, "Brother Wagner, what do you think about the picture show?"

I replied, "It doesn't matter what I think about the picture show." (I could have given her the low-down on it—and it's low down. I lived in Hollywood for four years, and I know some of the facts about Hollywood.) I asked the girl, "Are you saved? Do you know the Lord Jesus as your personal Saviour?"

She replied, "Yes, I am."

I opened my Bible and said, "I

will show you one verse and let you be your own judge." I turned to Colossians 3:17 and read, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

"Now, the whole question" I said, "is: Can you do it in Jesus' name and thank Him for it?" I then said, "Now, let me ask you a question. Can you, as one who is saved, one who has put your trust in Jesus Christ, go to a picture show in Jesus' name and thank Him for it, and everything connected with it?"

She looked at me and said, "No, I can't do that."

"Well, that is what the Bible says," I reminded her.

She looked at the verse again, and then she said, "Thank you, Brother Wagner, I am through with the picture show."

In a revival campaign in Pennsylvania a few years ago, a group of young people cornered me after the service one night and began to pump me with questions, "Eddie, what do you think about this? . . . What do you think about that? . . . What do you think about something else?" I never did tell them what I thought about anything. I just gave them Colossians 3:17.

A couple of days later one of the Christian girls came to me and said, "Eddie, I have been trying to defend some habits for two days, and every time I think about them, all I can think of is Colossians 3:17, Colossians 3:17, and I had to be honest with myself and with God—I have quit the picture shows. I just cannot go on Colossians 3:17." That settled that.

Smoking

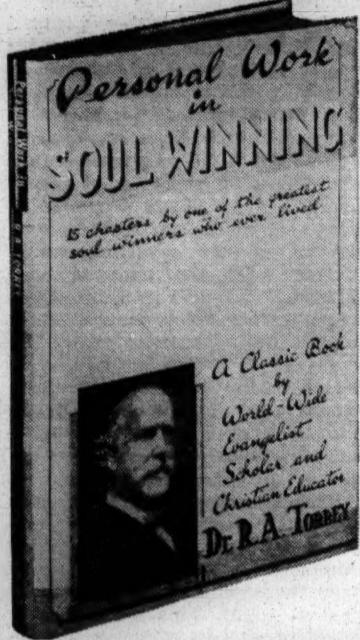
A few years ago I was in St. Louis in a revival campaign and had supper in the home of a Christian man and his family. This man had a habit in his life. I knew that he had this habit, but he didn't know that I knew. You know, we sure do have a lot of hypocrites around. Why is it that a Christian thinks that a preacher is a spiritual policeman walking around with a billy club, just waiting to hit him over the head every time he does something that he shouldn't? Anything that is wrong for your pastor to see you doing is wrong for the Lord to see you doing. The Lord Jesus can see you when your pastor is a thousand miles away.

I had a woman like this who came to my church in California. She had a habit which she did not know that I knew about. I had to pass by her house to get to my home. I drove an old 1933 Chevrolet (you never had to look for it, you could hear it coming about two blocks away!) One day as I was driving home, I looked up the street and there was this woman standing on the curb with two other women. They were just a gossiping—I mean talking—and this woman had a little white thing sticking between her fingers, with the smoke rolling off the end of it. I saw the cigarette, but she did not know that I saw it. When I got nearer, she put the cigarette behind her and was trying to hide it. As I drove by, she smiled and waved and said, "Hello there, Preacher!" I felt like getting out and giving her a good whipping. (And as far as I am personally concerned, if there is anything under God's Heaven that cheapens a woman, it is to see her sucking on a cigarette. It takes all the womanhood away from her.)

This Christian fellow in St. Louis had a habit in his life, too. I had a fine supper with them, then the man and I went to the living room, and the bug got him! He reached for his shirt pocket, then he pulled his hand out real quick, with a guilty look on his face. He did this two or three times and I did not say a word. I knew what he was fumbling for. Then he pulled a package of cigarettes out of his shirt pocket. He looked at me and I did not say a word. He took one from the pack; I still did not say anything. He started to put one in his mouth; I did not say a word then. I think the silence was about to kill that man. He finally looked at me and said, "Brother Wagner, what do you think about smoking?"

(Continued on page 8)

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Another Southern Baptist College To Have Infidel Nels Ferre

Meredith College, Raleigh, North Carolina, Southern Baptist College for Women Announces Nels F. S. Ferre and Other Modernists in "The Second Annual Meredith School of Christian Studies" June 14-18, 1954

By the Editor

In 1947 the Southern Baptist Theological Seminary at Louisville, Kentucky, had Nels F. S. Ferre to deliver the Gay Lectures. Ferre there denied the virgin birth of Christ and other fundamentals of the faith. He had been long in print, at least since 1942, in his widely-known books, as denying the deity of Christ, the virgin birth, the authoritative inspiration of the Bible, and as teaching that man came by evolution, not by direct creation of God as the Bible says, and teaching Karl Marx's philosophy.

Last November Dr. Ferre was invited to address a Baptist Stu-

dent Convention of North Carolina, but good men cancelled his engagement, and then the Baptist State Executive Board discharged three youth leaders who had been somewhat involved in the matter and who proved themselves out of sympathy with the historic Christian position on the fundamentals of the faith and with the North Carolina Baptist State Convention, as we understood the case.

Now comes the Meredith College Bulletin for March, 1954, published quarterly by Meredith College at Raleigh, North Carolina, a Southern Baptist college, announcing "The Second Annual School of Christian Studies," to take place June 14 to 18. The principal speaker is Dr. Nels Ferre, who is to speak approximately six times in four days, from Monday evening till noon, Friday. Another modernist on the program is Dr. E. McNeill Poteat, of the Pullen Memorial Baptist Church, Raleigh, and a member of the program committee for the brief summer school. Dr. Poteat openly endorsed Ferre, and his endorsement is published on the back of the Ferre book, *The Sun and the Umbrella*.

The program committee includes Ralph E. McLain, Chairman, Head of the Department of Religion of Meredith College; Carlyle Campbell, President, Meredith College; and Claude F. Gaddy, Executive Secretary, North Carolina Baptist Council on Christian Education, along with a Presbyterian Secretary, an Episcopal bishop, and a Baptist pastor, Rev. Carlton S. Prickett, of the First Baptist Church, Burlington, North Carolina.

The Baptist Book Store of Raleigh will have a book exhibit and sales in the Auditorium Building.

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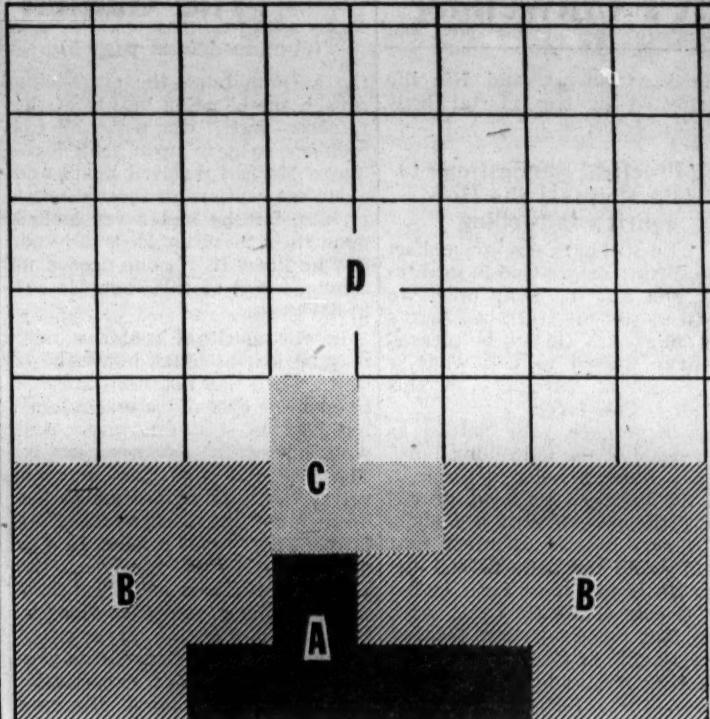
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Payment Chart on New Sword Property

See this revised chart!

To make it easy to picture we have divided a piece of ground into squares. Each square represents 400 square feet of new Sword property, Hale and Seminary Streets, Wheaton. Each 400 square feet costs us \$1,000.

The section marked "A" represents \$5,000 paid in October, 1953. The two sections marked "B" are 6,800 square feet, for which we paid \$17,000 on January 1, 1954.

The section marked "C" represents 3 units of \$1,000 each for which we have money in the bank in Building Fund.

The section marked "D" represents 41 units, \$1,000 each, making a total of \$41,000 which must come in by August 1, 1954, when we take possession.

BUILDING Progress

God Is Helping Meet Need for \$44,000 by

August 1

By Rev. Walter Handford, Vice-President
Sword of the Lord Foundation

God Is Helping Meet Need for \$44,000 by August 1

Yesterday I received a very fine letter from Miss Alice Gable in Michigan. Enclosed in the letter was a \$5.00 gift for the Building Fund, and she asked exactly where we were toward reaching the \$44,000 which we need by August 1.

I know that many of you are anxious to know exactly where we are in our Building Fund program. We have been telling you from time to time that we had our final payment of \$44,000 on our piece of property for the new Sword office building to pay by August 1. For several weeks now we have had articles regularly in *THE SWORD OF THE LORD* telling about this need.

I know that many of you are anxious to know exactly how the Building Fund is coming along. You probably know that *THE SWORD* is printed in Newton, Kansas. We send off the material to our printers three weeks before you receive the paper. They then set the copy in type and send it back to us to read and correct. This means that the figures that you get regarding the Building Fund are usually three weeks old by the time you get the paper. But we will do our best to keep you completely informed on exactly what progress we are making on the Building Fund.

God is certainly undertaking and raising up friends to help us with this heavy burden. As I write this article on May 28, we have in the bank \$2,936.22 toward the \$44,000 which we need on August 1. You will see a chart elsewhere on this page to help you picture the financial situation on this Building Program. You will notice on this chart that we paid \$5,000 in October of last year and \$17,000 on January 1. The picture is divided into 66 squares each costing \$1,000. We have money on hand today to pay for approximately 3 additional squares. For the past two weeks we have been receiving about \$1,000 a week, so by the time this paper reaches you we should have on hand an additional \$3,000, God willing.

This will leave a balance of approximately \$38,000 which must be cared for in the next six weeks.

will be others also who have agreed to send \$100 and become members of "Gideon's 300." Then we have asked God to raise up 8 of our friends who would give \$500 each by August 1, to become Captains in this "Gideon's Band." Dr. Rice has given \$500 to become the first "Gideon's Captain." I trust that others will feel led of the Lord to do this also.

I was deeply moved yesterday to receive a letter containing \$5.00 from S/Sgt. Hubert E. Jones in North Carolina. He said, "I read in the paper that you want people to give \$100 to your building program. You can put me down for \$100. I would like very much for you to remember me in your prayers for life in the service is really a rocky road to travel as a Christian. I try to keep in the middle with prayer, reading the Bible and good books."

Clyde Haddox, another serviceman, in Florida sent \$15.00 for the Building Fund and said, "It behooves a Christian to see where God would have his money used. I think *THE SWORD* deserves the support of us all. May God supply your every need and many precious souls be saved for His honor and glory."

Thank God for these two servicemen who feel the burden of getting out the Gospel and are willing to sacrifice to do so. A good friend of our work, Mr. John L. Gray of central Illinois, sent a check for \$50 yesterday. In the same mail we received a \$5.00 check for the Building Fund from Mr. Perry Johnson in western Illinois. He says, "Dearest Brother Rice: I am for you. I appreciate the work you are doing more than I can tell you about. I am one of your old friends—have had *THE SWORD OF THE LORD* for many years and had great blessing of it every week it has come to me. The best I ever had to keep me in close fellowship and in sweet communion with my Saviour Jesus Christ. I have sent it to many in my own home town and many other places and know it has meant salvation and blessing to many more. I am an old man, eighty-one years old, and was saved when I was young, about seventeen years old in old Sweden. Came to this country in 1896."

Thank God for friends like these whom God has sent our way.

Now I wonder if God is not laying it on your heart to help in this program to buy a piece of property for a new Sword office building. The approximate \$38,000 which we still need is too large a burden for a few to carry. Only as God lays it on the hearts of thousands of our friends can we meet this obligation and expand the work of *THE SWORD OF THE LORD* as we should. If you are for our stand for revival and soul winning, and for stemming the tides of modernism and communism through *THE SWORD OF THE LORD*, won't you take an active part by sending us a gift on this Building Program? I pray you will let us hear from you this week about this Building Fund need.

Here is a handy coupon which you may fill out to indicate your interest in the Building Fund program. Please, first of all, pray about the matter and then mark the coupon as God leads you. Clip the coupon from the paper and mail it to us today, if God lays it on your heart to do so.

Sword Building Fund Program

Rev. Walter Handford
Sword of the Lord Foundation
Wheaton, Illinois

Dear Brother Handford:

Yes, I would like to help further with the Building Program, as follows:

- [] 1. Between now and August 1, I will covenant with the Lord to send \$100.00 for your Building Fund.
- [] 2. I would like to be a captain in the Gideon's Band and will send \$500.00 between now and August 1.
- [] 3. I am not able to do either of the above but I would like to have a part in the Building Fund Program. Enclosed please find \$_____ for this serious need.

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The Secret of Christ's Indwelling

(Continued from page 4)

supplying from Himself all that rivers gave to cities, at the foot of whose walls the welcome waters lapped (Isa. 33:21).

This is a picture of what we have, who dare to reckon the indwelling of "our glorious Lord," as King, Lawgiver, and Saviour. He makes all grace to abound towards us, so that we have a sufficiency for all emergencies and can abound in every good work. In His strength, ever rising up within us, we are able to do as much as those who are dowered with the greatest mental and natural gifts, and we escape the temptations to vainglory and pride by which they are beset.

The grace of purity and self-control, of fervent prayer and understanding in the Scriptures, of love for men and zeal for God, of lowliness and meekness, of gentleness and goodness—all is in Christ; and if Christ is in us, all is ours also. Oh, that we would dare to believe it, and draw on it, letting down the pitcher of faith into the deep well of Christ's indwelling, opened within us by the Holy Ghost!

It is impossible, in these brief limits, to elaborate further this wonderful thought. But if only we would meet every call, difficulty, and trial, *not* saying as we so often do, "I shall never be able to go through it"; but saying, "I cannot; but Christ is in me, and He can," we should find that all trials were intended to reveal and unfold the wealth hidden within us, until Christ was literally

formed within us, and His life manifested in our mortal body (II Cor. 4:10).

IV. Practical Suggestions to Help Manifest the Holy Spirit's Indwelling

(1) Be still each day for a short time, sitting before God in meditation, and ask the Holy Spirit to reveal to you the truth of Christ's indwelling. Ask God to be pleased to make known to *you* what is the riches of the glory of this mystery (Col. 1:27).

(2) Reverence your nature as the temple of the indwelling Lord. As the Eastern unbears his feet, and the Western his head, on entering the precincts of a temple, so be very careful of aught that would defile the body or soil the soul. No beasts must herd in the temple courts. Get Christ to drive them out. "Know ye not that ye are a temple of God? The temple of God is holy, and such are ye" (I Cor. 3:16, 17 R.V.).

(3) Hate your own life. "If any man hateth not his own life," said the Lord, "he cannot be my disciple" (Luke 14:26). And the word translated "life" is *soul*, the seat and center of the self-life with its restless energies and activities, its choices and decisions, its ceaseless strivings at independence and leadership. This is the greatest hindrance to our enjoyment of the indwelling Christ. If we will acquire the habit of saying "No," not only to our bad but to our good self; if we will daily de-

(Continued on page 10)

The Golden Opportunity

(Continued from page 1)

the autumn hues, the entrancing sunset, the blending beauty of the rainbow—but it was never his experience to gaze upon such loveliness. He had received again and again descriptions of those dearest to him, but he had never looked upon their features. He was blind, and he knew it. No one needed to convince him of this fact. He sat in darkness.

In the spiritual realm a man may be just as blind, indeed he is if the Lord has not been allowed to open the eyes of his understanding. He, too, sits in darkness. And what dreadful darkness it is! Those around about him may revel in the light of life which has been found in Christ Jesus by faith. They may rejoice in the blessing of sins forgiven, the beauty of holiness and the bright and glorious prospect of Heaven, but no man sitting in spiritual darkness has experienced the precious reality of this experiential knowledge. He is blind. His eyes have never been opened to see the power of Christ in transforming the life or to behold the pleasures which abound at His right hand.

The great difference between the physically blind and the spiritually blind is that the spiritually blind do not know their need. They dash blindly onward. Nor do they, as a rule, desire to be informed.

They are like the steeds in the cavalry which plunge the faster into the mouth of the cannon as the spurs are pressed against their bodies. They cannot in their blindness see the Devil's counterfeits. They say, "This is life," simply because the pattern, pleasure and privilege of their course appeal to their unregenerate nature. They have no hope beyond the grave, no song of joy for the future, no promise of Heaven. Their eyes are blinded to the dreadful disillusionment, doom and disaster about which the Bible warns the unbelievers. The pity of it all lies in the fact that the spiritually blind know not their need.

The second thing we must notice about this blind man along the Jericho road is, he was not only conscious of his need, but he was concerned about aid.

The account tells us "he asked what it meant." This simple question was responsible for the wonderful experience which was to be his. He would soon see the entrancing panoramas of nature; he would soon exclaim about the dying embers of the sinking sun; he would soon rejoice at the sight of his loved ones. But it was the concern embodied in his question which turned the tide of his predicament—which turned him toward the solution of his greatest

problem. He was told that Jesus of Nazareth passeth by. Somehow he had come to believe that this Nazarene about whom so much had been said had the answer to his case which no other could touch.

Does it not seem strange indeed that more people do not raise the same simple question about the coming of Christ to the earth, about His message of life, about His death on the cross, about His resurrection from the grave, about His ascension into Heaven, about His priestly ministry there? Most people today, at least in this country, have heard more about the Son of God than this blind man had ever heard about the Nazarene. Yet few, so very few, ever inquire, "What does it all mean?" Men will investigate other matters, will acquaint themselves with the facts involved, will formulate their opinion about their findings, yet Christ has come and has suffered, bled, died and has risen again to provide the only solution to the greatest of all problems which faces all men everywhere, but few ask why.

Man is blind in the truest sense of the term when he shows no concern about the matter of divine judgment and impending eternal doom.

The third thing which impresses us about the blind man along the Jericho road is, he not only was conscious of his need and concerned about aid but was constrained to appeal for help.

He cried, saying, "Jesus, thou son of David, have mercy on me!" This appeal leaves no doubt about his concern. Having one's sight is a matter of great importance. It seems, if we can read between the lines, that this poor blind man was possessed of the thought that it is now or never. At last, Jesus was passing. He had heard about His miracle-working power. He cried out repeatedly. The fact that he asked for mercy proved that he was conscious of his unworthiness. He believed Jesus could help him. This is faith realizing, inquiring and advancing.

If only the spiritually blind knew how readily the reach of faith is so richly rewarded, they, too, would call upon the Lord,

"for whosoever shall call upon the name of the Lord shall be saved."

To the weary and sin-bound who sought for His aid,

Did Jesus ever say "No"?

And to those who desired Him and earnestly prayed,

Did Jesus ever say "No"?

No, no, a thousand times NO!

Jesus will never say "No,"

To those turning from sin, inviting Him in,

Jesus will never say "No"!

The important message, dear unbeliever, which the Gospel has for you, is that you should become conscious of your need and that you should be constrained to seek the salvation of the Lord. This inward reaction which you should have is referred to as conviction. It is the method of the Spirit of God in destroying your false hopes and revealing to your heart the dreadful void which is within you in not having the Lord Jesus Christ as your Saviour. We beseech you and exhort you to raise the question in the seriousness of your thinking, What does this mean? You would do well to remind yourself that you will not be long here. "We're here today to work and play; tomorrow we are gone." But where? Can I know? If so, on what authority? Yes, praise the Lord, we may know. You may know on the authority of the unchangeable Word of God.

"He that hath the Son [of God] hath life; and he that hath not the Son of God hath not life" (I John 5:12). Jesus said that if you die in your sins, "...whither I go, ye cannot come."

The Multitude

Whenever a person says, "I would be a Christian," opposing factors always are in evidence. There was once a man of small stature by the name of Zacchaeus. He wanted to see Jesus but could not for the milling throng. Hindrances are always numerous, but do not become dismayed. The persistence of faith is ever richly re-

warded. So it was with the blind man along the Jericho road.

The first thing we notice about the multitude is that they were preventing the blind man from reaching Jesus. They rebuked him sharply as he cried aloud. They told him that he was disturbing the peace; that he was a public nuisance; that he must desist. Blind men cannot see that enemy agents are at work, not for their good, but for their ill. Blind men cannot see how the enemy of both God and man is constantly working to keep them from surrendering their hearts and lives unto Him who loved us and gave Himself for us, dying the Just for the unjust that He might bring us to God.

So it is to this day, perhaps more so now than ever before, there is the multitude of hindering forces. They may come in the form of position, popularity or pleasure; but many things keep people content in their lost condition. The sad recorded choice of the ancient Jews in preferring the robber to Jesus is not one wit worse than people today choosing position or short-lived pleasure instead of salvation through Jesus Christ. The appeal which God made in the days of old through His faithful servant has lost none of its force in the passing of time: 'Behold, I have set before you life and death; choose life!'

Friend, do not let any circumstance of this life, any temporary pleasure, any fading privilege keep you from knowing Him who can give you eternal life, with present assurance and future glory.

The second thing we notice concerning the multitude is, they were not only preventing the man, they were also provoking the Master. We read "Jesus stood." Their attempt to hinder a needy soul brought the Lord of glory to His feet. We have a picture of Christ standing in Heaven on behalf of Stephen when the multitude pelted his body with stones. It is our assurance of divine intervention. One thing is crystal clear: the Lord is provoked when contravening forces attempt to block the way of one seeking Him. "It were better," He one time asserted, "for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Friend, if you are kept from the Saviour; if you remain unconverted; if you eventually miss Heaven, it will be due, not to the disinterest of the Saviour, but your disinterest in Him. If the multitude succeeds, and you live and die without the Saviour, whatever you gained in this life will but mock you in a lost eternity, for "what shall it profit a man if he gain the whole world and lose his own soul?" The fact of the matter is, no multitude, however imposing, however convincing, can keep you from the waiting, welcoming arms of Christ if your concern is sufficient to constrain you to seek His help. You must be assured of this fact. This is your hope. This is your encouragement. No position on earth should keep you from the position which He alone can give you in the family of God. The pleasure which soothes your fancy for the moment will be as nothing, absolutely nothing, when you enter into His pleasures which are forever more.

The third thing we should notice concerning the multitude is, not only were they preventing the man and provoking the Master, they also were proving their selfishness. They were enjoying a situation. They could see to walk. What did it matter to them if the beggar was sightless. He had nothing to contribute to their well-being. Without hesitation they began to suppress rather than to sympathize. They did not want to be interrupted. Their plans were one, and a man crying unto the Lord irked them noticeably. It is ever found both in business and pleasure that one who seeks the favor of the Lord does not fit into

(Continued on page 9)

FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.

"You May Buy With Confidence From Our Advertisers"

The Golden Opportunity

(Continued from page 8)

the general pattern of things. As one said recently, "My position is becoming unbearable because I refuse to wine and dine my clients in the worldly, ungodly procedure." Something about the man's cries were distasteful to the multitude. At once their objection was manifested.

The Master

It seemed a common custom in ancient days for even the disciples to call the Lord Jesus Master. To us, He is Lord. To us, He is the sovereign Son of God, the One who created all things, the One who is mighty to save to the uttermost all who will come to God by Him. It is He who dominated the scene. It was He who rose to the occasion. It was He alone who manifested sympathy for the poor blind man who was sitting by the Jericho road.

The first thing we notice about the Master is that He moved to the aid of the one whose heart appeal had reached His ever-hearing ear. The text tells us that He "commanded him to be brought unto him." Christ moves to the assistance of men by inviting them to come to Him. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And again, "...him that cometh to me I will in no wise cast out." What a mighty invitation it is! Oh, that the eyes of men were open to see what God is doing in this our day. He is not running governments; He is not operating industry; He is not promoting commerce; He is not controlling finance. Men are doing these things. This is man's day. What then is God doing? He is calling out a people for Himself. *He calls you, hush, He calls you;*

He would not have you go Another step without Him, Because He loves you so.

The second thing which we notice about the Master is, He not only moved to the blind man's aid; He met His need. "What wilt thou that I shall do unto thee?" the understanding, sympathizing Saviour asked. What would a blind man want above all other things? Did not the Saviour know what he wanted? Of course He did, but the Lord wanted this man to acknowledge His need. He wants all men to acknowledge their need. What men require more than anything else is forgiveness of sins so they may be at peace with God; so they may have access to Him for wisdom, direction, strength and hope.

Friend, what would you like for the God of all grace to do for you? Do you not know that in Him is all power and might? Do you not know that none but God can forgive sins? Do you not know that none but God can spare you from certain, eternal death? Do you find it difficult to tell Him your greatest need? In answer, the blind man said, "Lord, that I may receive my sight." This was his greatest physical need. He thereby confessed that he was blind. He was acknowledging his true condition.

The spiritual application is obvious. God justifies the ungodly. No one else can be justified. Jesus made it clear in this connection that those who are not sick need not a physician, but only those who are sick. As long as one feels good enough and safe enough

without the Saviour, pride has overpowered his better judgment and obscured the facts. It is only as we sense the hopelessness of our souls and the helplessness of human methods, knowing that when the secular supports go, we fall back either on nothing or upon God, that our hearts cry out, "Lord, I am a sinner; save me, else I perish." And He will! You may be certain that He will. It is His promise, and it will never fail of fulfillment—that is, if we respect the time element involved. "Behold, now is the accepted time; behold, now is the day of salvation." We ought ever to be much concerned about the statement of our Lord that one day the Master will rise and shut to the door. He asks, "Who then may come?"

The third thing we notice about the Master in this narrative is, He not only moved to the aid and met the need of the blind man, but He also made him whole. "Thy faith hath saved thee," Jesus said unto him. Scarcely were these words spoken until the curtain of blindness disappeared and the erstwhile pitiful beggar stepped out of his prisonhouse of darkness into the presence of the Saviour of men. The whole atmosphere at once became one of praise and thanksgiving.

Here is a picture of the Lord of glory dealing with a human soul. It is a specific, authoritative example of His dealing with men. Willingness and readiness prompted by the consciousness of an inward helpless condition, brings the power of Heaven to the rescue of a believing soul. No one has ever trusted the Lord in vain. It is cold disbelief which would make unreal the most wonderful reality which a human can know. No one knows better than the omniscient One that if the Gospel be hid, it is hid to them whose minds are blinded by the god of this age, lest that at any time the glorious light of the Gospel of Christ should shine into their benighted lives. Knowing this, the Bible is replete with warnings. It is not God's will that any should perish but that all should come to repentance.

Yes, it was the golden opportunity for a "certain blind man." Jesus of Nazareth was passing by. The passing by of Jesus may be noted from three points of view; namely, historically, currently and prophetically. The passing by of Jesus historically meant blessing of health and happiness as the blind received their sight; as the lame began to leap for joy; as the sick were delivered; and as the deaf ears were unstopped. The passing by of Jesus prophetically will mean that every knee shall bend and every tongue shall confess that He is Lord to the glory of the Father, when the wicked shall stand before the Great White Throne Judgment and meet with disillusionment and doom.

But the passing by of Jesus currently is the golden opportunity for all men everywhere to recognize that in Him alone is there salvation. Any weak heart may reach out to appropriate the gift of God which is eternal life through Jesus Christ our Lord. Those who are far off can be made nigh by the blood of Christ. Those who are non-participants in the covenants can become heirs of God and joint-heirs with Jesus Christ. Those who are now Hell-bent can become Heaven-bound. Friend, do not allow the multitude, no matter of what it may consist, to keep you from coming to the Saviour. In Him there is life and love and lasting joy. This is your golden opportunity, for, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

—The End—

Seize the Opportunity Now!

Dear unsaved friend, I trust you

Around the World With the Gospel

(Continued from page 3)

copies for their use. Will you give your permission?

"Yours in His service,"

(signed) A. D. Paratham

Here is a letter from one of the converts, sent to us by Brother Paratham:

"Dear Reverend:

"Glory to God and the Lord Jesus Christ. A copy of your booklet was given to me by a distributor and on 18th April, I have received Jesus Christ as my Saviour.

"How I rejoice that this booklet should reach me, a Hindu, whose ancestors have worshipped 33 millions of gods.

"May the Lord bless your worldwide ministry and may many more souls find the true Saviour.

"Thanking you again for your great soul-winning work all over the world.

"Yours faithfully."

(Signed) P. M. Kalyanam

We have received a good many letters from converts won to Christ through our literature in India. I hope God will help us to raise the money and authorize another edition of the booklet, *"What Must I Do to Be Saved?"* in the Tamil language.

Missionary Fred Jarvis Asks for More Help in Literature for Korea

Some readers of THE SWORD OF THE LORD will remember that missionary Fred Jarvis, associated with Youth for Christ and with the Evangelical Alliance Mission, helped set up literature committees of sound missionaries in several countries where we have furnished free literature. In Japan, he originated the work where we have furnished about two and a half million copies of my booklet, *"What Must I Do to Be Saved?"* and the first printing for seven other books or pamphlets from the pen of this editor. Then these books were sold and the money kept in a revolving literature fund.

In Korea, Brother Jarvis helped us to get started also with a missionary committee, and we sent 100,000 copies of the booklet, *"What Must I Do to Be Saved?"* printed in Korean. They have been long since used, and there is great need for more.

Dr. Fred Jarvis wrote us April 14 from Tokyo, Japan, as follows: "...You remember that when I first founded the Word of Life Press there a year or two ago that you sent us a thousand dollars for *'What Must I Do to Be Saved?'* Those were used up im-

mediately and we ought to have at least a million copies for that land right away. I think we could easily distribute one for every man in the armed forces.

"We are also very desperately

in need of Christian books there. The situation in Korea after the war is almost as critical as it was here in Japan. The printing presses, of course, were destroyed. The books that were available are now out of print, and little has been done so far to get literature back into Korea. Of course, for many years, the Japanese discouraged literature in the Korean language: We do hope that it may be possible for us, working together, to get all of your books which have been into the Japanese language, translated into Korean also. I am going to be sending you pictures, information, letters, and everything possible to enable you to really push this program..."

Dear Dr. Rice:

"Since the last edition of *'What Must I Do to Be Saved?'* in Korean, of November-December, 1952, we have had constant calls for more tracts and booklets; and at no time able to supply the demand of evangelists, students and church workers. Any help in the future that you can give us along this line will be greatly appreciated in the Lord.

"It may interest you that the January issue of our JESUS IS VICTOR! (Korean copy enclosed, November issue), will have your 'Blood, Sweat, and Tears' as the first page article. We hope to get this issue to all the POWS whom we expect to see freed on January 22nd. This paper, mainly for Christians, but also used by ROK Chaplains for Korean service men, is supported almost entirely by gifts from friends in the States. We believe it will bring blessing and promote evangelism in the Korean Church (all denominations)...."

We are deeply burdened to get out this literature while the field is open, while the hearts are hungry, and while there is not much literature for people to read. Every tract, I am told, will be eagerly seized and read, and re-read. In Jesus' name, help us to send the money for this literature committee to use in printing *"What Must I Do to Be Saved?"* and others of our pamphlets in the Korean language in Korea.

May 22, Dr. Fred Jarvis wrote saying: "I have just returned from Korea where we met with a number of people who were interested in literature. We have taken the liberty of having your book, *Hell* and *The Soul-Winner's Fire* turned over to a translator. Should the Lord enable you to do anything about this, we would appreciate it.

"I praise the Lord for what you have done, and I assure you that we are ready at any time to assist you in getting any of your literature into Korean or Japanese. May God bless you abundantly.

"Yours and His for souls,"

(signed) Fred D. Jarvis

Time and space do not allow us to make known all the appeals. A most earnest letter from a group in Greece pleads that we finance an edition of the booklet, *"What Must I Do to Be Saved?"* in the Greek language, to be distributed by two Greek denominations and several missionary groups in Greece.

We have an earnest appeal to supply *"What Must I Do to Be Saved?"* in the Philippine Islands in several additional dialects, and we are completing plans now to do that, if we can get the right kind of inter-mission committee of sound and dependable men, and a careful reporting and accounting on the work done and the money spent.

We need at once thousands of dollars to carry on this free literature work. Please join us in earnest prayer that God's will may be made clear to individuals and that all who ought to help, will help.

Of course this editor gets not a penny from this Free Literature Fund, but asks you to help if God lays it on your heart, as he himself tries to help.

Please write us, Sword of the Lord Publishers, Wheaton, Illinois. The missionary need is tremendous. Unsaved millions, who would eagerly take and read whatever we can give them in their languages, are waiting. God is waiting on us to do our part.

her home, filled with sorrow. When she read this tract it gave her hope. She took it to her friend who was a Christian, and together they went to the pastor of the Mission Covenant church, where she accepted Christ as her Saviour. Her life was completely transformed. Her friends saw the change and the news reached her husband in another town. They were reconciled and now they are living together. She is a devoted Christian.

"Brother Rice, I couldn't resist the temptation to send you this word, and to send you the picture of this Japanese girl. I can scarcely restrain the tears as I think of this and the multiplied other instances of souls who have been won to the Lord Jesus Christ through the millions of tracts and the eight books for which you have provided the funds to print here in Japan. From the bottom of my heart I want to thank you. Eternity alone will reveal the extent of the blessings which these simple printed messages have been in Japan. I think I can say without reservation that literally thousands of people have signed decision slips indicating their desire to accept Christ on the back of your tract, *'What Must I Do to Be Saved?'* I also know that the Evangelical Alliance Mission follow-up course is using your book, *Seven Secrets*, to help train the converts who have accepted Christ.

"I do trust, Brother Rice, that you will take some encouragement from some of these reports and that you will convey our deep gratitude to all of the readers of THE SWORD OF THE LORD for the generous way in which they have contributed to make possible this tremendous soul-winning effort in this most literate of nations. We who are constantly living on the periphery of communism appreciate all the more the efforts that are being put forth to win these nations before it is too late.

"I am sure that Brother McVety, who heads the Word of Life Press, will be happy to continue to print your tracts and books as funds are made available. There are several things that we would like to do if the money were forthcoming. We feel that the supply of tracts must continue to go out to the missionaries throughout the nation. We estimate that at least sixty mission societies have been receiving your free tracts and they have gone throughout the entire nation. We praise God for their outreach. We pray that the Lord will enable you to continue to supply this literature that we may do even more in the days that lie ahead.

"Again, Brother Rice, I thank you for all that you have been able to accomplish through the printed page. May God bless and sustain you and your great work.

"Yours and His for souls,"

(signed) Fred D. Jarvis

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The Secret of Christ's Indwelling

(Continued from page 8)

liver ourselves up to death for Jesus' sake; if we will take up our cross and follow the Master, though it be to His grave, we shall become increasingly conscious of being possessed by a richer, deeper, diviner life than our own.

(4) Dwell deep. There is a depth of life in each Christian soul which is too seldom brought into use. We live too much on the surface, and know but little of the depth that lieth under.

It is related of a slave, pining for freedom, that he discovered a mine, from which he brought ore enough to purchase his freedom. Then it seemed exhausted, and he was threatened with starvation. But returning to it, he sud-

denly became aware of the glistening of metal in a fresh direction to that in which he had been working. He again took up pickaxe and spade, and followed the new lode, which led him deep into the earth, but made him rich.

Thus in the depths of the spirit's life, where Jesus lives by the Spirit, there are resources which would enrich existence with a new energy, a fuller life, an intenser enthusiasm; they are nominally ours by possession, they may become practically ours by use and dwelling deep.

(From the book, *SOME SECRETS OF CHRISTIAN LIVING*, by F. B. Meyer, 120 pages, price \$1.95, reprinted by Zondervan.)

—The End—

The Jubilee Deserter

(Continued from page 1)

George Branding is not your right name?"

"No, I re-christened myself, and borrowed another from my old grandfather. I was fond of the old gentleman, and he was always ready to give me anything he'd got."

Sam laughed heartily. "Well done!" he cried; "What was your old name then?"

As George told himself afterwards, before he knew where he was, the old familiar words had "slipped out." He was calling himself a fool as he walked back to the town with Sam, and thinking what a fool, became silent. Sam, too, now did not take much trouble to make himself agreeable, and as they neared a certain corner public house said—

"Our club meets here. I can't ask you in, old chap. You're hardly up to the mark of our lot, so I'll wish you good night." With a nod he passed through the swinging glass door, and George, more angry than he cared to own, turned away. From that day a coldness fell between the two. George could not feel free somehow. The time-keeper often passed the store, and though as often as possible George pretended not to see him, he knew he glanced in, and George fancied he was being watched.

He grew restless under this, and determined "to jack up and try his luck somewhere else"; but he had counted without his host. The very thought of getting away restored his spirits, and he purposefully lingered near the gates as he left work at night for Sam to overtake him.

He gave George a slap on the shoulder as he came up.

"Hello! old fellow, you were just the chap I wanted to see. Can you lend me a pound note?" he said jovially, as if he were asking for sixpence.

"No, I can't," said George sul- lenly.

"Oh, come, think better of it. I'm down on my luck. I was cleared out last night on Firefly. I know you'll oblige a friend."

Sam said the last words with a serious accent which angered George; they sounded so much more like "you shall" than "you will."

"Very sorry, but I can't possibly; I'm leaving on Monday."

Cohen looked sharply at his companion, and his black eyes had another and not an agreeable expression. He glanced round—they were near an open bit of ground.

"Just cross here with me, will you?"

"Why?"

"We shall be out of earshot, and you used once to be willing enough

to take a stroll. Don't you remember that nice one we had last month out to the bluff one Sunday?"

"What do you want?" said George.

"A pound note."

"And I say I can't give it to you. I want every penny I've got to pay my landlady and for my fare."

"Let's have none of this nonsense. You shell out, or I give information about a certain deserter from the 34th Foot. Now, don't swagger and say you don't know what I mean, for I've made all necessary inquiries and I find the information you gave me quite correct."

With an ill-grace George drew his week's wages out of his pocket and handed over the note. "It will be the last," he thought, as he turned away.

An hour later a letter was brought to him at his lodgings. It was written on the firm's paper and was a very civilly worded note declaring he was sorry to have "inconvenienced his friend," that the pound note should certainly be repaid, but advising George to make himself happy where he was and not give up a good place. "Indeed you must not" it ended. George did not acknowledge how much that must had to do with his remaining. As to being happy that was another thing. He knew for a certainty that he was watched and yet he dared show no sign.

Every week Sam would unexpectedly turn up. Sometimes it would be in the streets in the evening. At others he would slip into the store when he saw his victim was alone but he never left him without a hint for money and George never dared refuse. He felt a very slave, all the happiness went out of his life. He determined to save all he could so as to get away to a considerable distance.

He fixed on five pounds as the sum to save and "the day I touch it, I'll bolt" he thought but it was slow work saving with this continual drain going on. He kept out of Sam's way all he could and knowing the danger of letting his secret out, he kept away from the public house. He took to going to the Mission reading-room. Here he was safe and had pleasant company.

He came to know the missionary who invited him to the service and, more to be out of Sam's way than for any other reason, he sometimes went. He liked the singing but not the preaching and praying. One night he heard a man say to his mate—"I could do with our mission man well enough if he

"Won't you let me be your friend? I'm here for just that."

"Will you swear no one shall know, for you're right, I do need a friend?" and George could not keep a sob out of his voice; he felt shaken to pieces.

"No, I won't swear, but I'll give you the word of a Christian man."

George looked again at the missionary. It was enough; the other's eyes met his, full and clear.

"I'll take your word," he said;

and then he told his friend all his miserable story. "I'd go and give myself up, though I went to prison for it; but if I did, I could never look a relation or friend in the face again. Our people are respectable. We've never had a jailbird among us—I'd almost as soon be shot."

"But don't you know it's the Queen's Jubilee year?"

"Well, what's that to do with me?"

"Everything, my lad. Her Majesty has promised a free pardon to all deserters from her service.

They've only to go to their depot,

prove their identity, and give themselves up, and they get a free pardon."

"Is that so?" exclaimed Branding.

"Yes, it is," cried the missionary, almost as excited as himself.

"It's like the blessed way the Lord Jesus behaves to us—we own our sin, give ourselves up, and get a free pardon."

wouldn't be forever saying what a hard master the Devil is. He'd stop a man having any fun."

"Poor fun it is, Jim, after it's over," replied the other. "I've thought more than once lately I'd join in with them, they seem so comfortable."

"Nay lad," broke in another voice, and though George could not see the speaker's face, he knew him to be a Christian, "we don't seem happy, we are happy. Why shouldn't we be? Christ has pardoned all our sins and we're free men."

"It's all right for you, Tom Harding," returned Jim, but George turned away. He could stand no more. Out of that dark street he came to a bright one. The door of the public house stood open, and he thought he'd just have one glass to cheer himself up. As he stood at the bar he heard a great noise in a room off the passage and as he was setting down his glass the door was thrown open. He saw men inside holding cards in their hands and the next moment Sam was by his side.

"Hi, George, stop. Lend me thirty shillings, will you?" he heard a well-known voice cry. The men turned and looked. Sam had spoken loudly. "You'll be a fool if you do, George," said a bystander.

"No fear," said George Branding, and was moving out.

"Stop," cried Sam, and secured him by the arm, "stump up, you fool, or I'll tell."

The men around laughed.

"Knock him down, mate," said one.

"He daren't" shouted Cohen. "Stump up, and sharp, too; what do you mean by keeping a gentleman waiting?"

George turned very white, he doubled his fist; but one look into the taunting, cruel face before him and his hand stopped. He fumbled in his pocket and drew out all his money, thrust it into the other's hand, and with a shamed face strode out, followed by loud laughter, and the loudest of all he heard Sam's taunting jeer. He felt mad with shame and misery, and hurrying across the road rushed down a quiet street, where he came to a sudden staggering stop by running against a man who was coming the other way. He felt a strong hand laid on his shoulder, which steadied him, and the missionary's voice fell on his ear.

"Why, Branding, what's up? Come home with me, man, you are shaking till you can hardly stand."

George felt himself guided a few steps forward, a door was opened, and he found himself in a comfortable, fire-lighted room.

"My wife's not in yet, so we are alone. I can see you are in trouble, mate; what is it?"

The kind voice went straight to George's heart; he looked into the honest face of the speaker, and he felt, "Well, anyhow, here's a man one can trust."

"Won't you let me be your friend? I'm here for just that."

"Will you swear no one shall know, for you're right, I do need a friend?" and George could not keep a sob out of his voice; he felt shaken to pieces.

"No, I won't swear, but I'll give you the word of a Christian man."

George looked again at the missionary. It was enough; the other's eyes met his, full and clear.

"I'll take your word," he said;

and then he told his friend all his miserable story. "I'd go and give myself up, though I went to prison for it; but if I did, I could never look a relation or friend in the face again. Our people are respectable. We've never had a jailbird among us—I'd almost as soon be shot."

"But don't you know it's the Queen's Jubilee year?"

"Well, what's that to do with me?"

"Everything, my lad. Her Majesty has promised a free pardon to all deserters from her service.

They've only to go to their depot,

prove their identity, and give themselves up, and they get a free pardon."

"Is that so?" exclaimed Branding.

"Yes, it is," cried the missionary, almost as excited as himself.

"It's like the blessed way the Lord Jesus behaves to us—we own our sin, give ourselves up, and get a free pardon."

wouldn't be forever saying what a hard master the Devil is. He'd stop a man having any fun."

"What have I to do?"

"Nothing, lad; only go and take it."

"I can't go till next week. That rascal cleared me out again. I'd nearly £4 in my pocket, and I gave him every coin I had."

"Never mind, I'll lend you the fare. But there may be some delay, so tell me all particulars and I will write to your Colonel; or, here better still, do it yourself," and he put pen and paper before George and sat by and encouraged him with his advice as he wrote a full confession and applied for the pardon. The missionary went with him as far as the pillar box at the corner. "The answer is addressed to my care, so I will let you know directly a reply comes," he said, as they shook hands.

George went home with a hope he could hardly believe in his heart.

A fortnight passed—a fortnight full of anxiety to George. Sometimes he thought policemen would be coming to arrest him and that the missionary must have been mistaken about the free pardon. At the worst he consoled himself by drawing the newspaper which his friend had given him out of his pocket, and read again and again the Queen's gracious proclamation.

Sam did not trouble him; he thought he had better not. George had looked desperate that night, and so for the present he would leave him alone.

At last one day the missionary was waiting at the gates as the men left.

"I've got it, George. It came by the noon post. You are to go to the depot tomorrow. Go to your gaffer and get a day off tomorrow. Go and get leave tonight."

"Aye, that I will. You've put new heart into me."

"Here's your return fare, and God bless you." "Oh, thank you, sir; you're a real friend, I'll pay you back on Saturday."

"I know you will. Good night, and God bless you."

That "God bless you" rang pleasantly in George's ears during his three hours' journey, and as he got out of the train next day and made his way to the well-remembered barracks his heart failed him as he neared the gates. He lingered about till the sentry, just come off duty, asked him what he wanted, and then hesitated, and made an excuse to ask after an old comrade. He went into the town and wandered about. One minute he could not believe in the pardon, and thought he would go back to his work; the next he remembered the formal order for his attendance which the missionary had handed to him and which was lying in his pocket. At last he screwed up his courage, and, though his breath came quick and short, he re-entered the barrack gates, and marched to the guardroom. There stood his old fear, alive, in the person of the sergeant; but there was no going back now.

"I'm a deserter," he said, "and I've come to give myself up, and to claim Her Majesty's pardon."

"Eh!" said the sergeant. "I remember you well enough, my lad."

"Well, it's true, I suppose, about the pardon?"

"True enough, more's the pity. You were just shaping nicely. You'd have made as smart a soldier as any in the regiment."

"Never mind, sergeant. Where do I get my pardon?"

"Come this way."

With a beating heart George followed him to the office. Once he nearly bolted, for the sergeant turned round suddenly, but it was only to say, in quite a persuasive tone—"Wouldn't you like now to join again, my lad? There's no reason why you shouldn't."

He could hardly believe himself to be the same man who had come there so full of fear and once more passed the barrack-gates with the free pardon in his possession. He pressed his hand on his breast pocket and as he felt the bit of stiff paper through the cloth, could have shouted aloud for joy. Sure enough he knew he had got his pardon; no doubt of that. It made a new man of him. He gave a blind man six pence and a lot of little children going home from school a penny apiece. He had nothing left to buy himself an ounce of tobacco, but he forgot he was hungry and his pipe out, he was so happy.

He was back and working with a will in the store next day. Samuel Cohen looked in as he passed. He had been rather uneasy at missing him the day before and now was surprised to see instead of a sullen, desperate man, a smart fellow with a bright face, whistling as he rolled the oil barrels.

He secretly kept watch and was still more surprised on the following Sunday to observe in the afternoon, Branding in his best suit, go into a respectable little house in Grange Street, about tea time where he knew the missionary lived.

"What could the fellow be wanting there?" he thought. The next week, Sam, who had been gambling as usual, lost more than he had won. He wanted money to make a bet and as Branding still looked happy, it was an additional pleasure to Cohen "to put the screw on."

He came up to George at the dinner-hour on the Friday and before the store-keeper, said, "Don't leave the works tomorrow after pay till I see you."

"All right," answered George.

"He'll find it's all wrong before I've done with him," Sam sneered to himself. "I'll make the beggar whistle a different tune to 'all right' tomorrow and before all the men, too."

Saturday was a fine day and Cohen, with an evil smile, came up pleased to see the long line of men passing the pay-office window, and two hundred more standing about, waiting their turn in the sunshine. George he knew would have been already paid, but he had purposely waited till most of the men were about to torture him in public.

There he was, standing with his right hand in the pocket of his linen jacket, chatting cheerfully with Tom Harding.

"Well, what do you want?" said George, as Sam Cohen came up. Cohen was taken aback and swiftly thought "perhaps George had come into some money and he had best be careful, or he might kill the goose that laid the golden egg."

So he said—"A few words with you in private."

"Oh, you can speak out here. I don't mind my mates hearing."

The men gathered curiously round. Some of them had witnessed the scene in the bar; all had heard of it.

Another S. Baptist College Has . . .

(Continued from page 7)

Eden as the Bible teaches, and, "We know that man, instead, has come up from nature through a long, long process of evolution . . ." (page 185); that "man came from a snarling, brawling animal background." (page 186); and that "man has ascended from the animal world" (page 187).

In that book, Ferre says that "Justice . . . demands creatively and redemptively that nations surrender their sovereignty to world government, however constituted" (page 200).

In this book, Ferre has a whole chapter on "The Christian Perspective on Property" in which he takes a position favoring communism (not the Communist party). He says, "Communism is a right good word. We have falsely surrendered this ideal to the Marxists. They gain much support in using it, for it is revolutionary in intent. Yet the revolution which can make this formula work is none other than the Christian" (page 229). He says that "economic liberalism which played such an important role in the rise and early spread of the democratic way of life" is now in the twentieth century "the basic cause of its decline" (page 231). He said that we need "A new kind of society" economically, that is, government ownership, socialism. On page 237, he identifies "the Christian view of work and Karl Marx's labor theory of value," and he says, "on this main point Marx's basic criticism as to the contradictory nature of capitalism is amply valid" (page 237). He says, "Marxism may be God's means to Christian fulfillment in history" (page 239), and he says, "We hope, rather, that Christian communism will win the day. That such a new economic system is coming seems altogether likely" (page 239).

It is almost unthinkable that such an infidel, taking on all points of classic historic Christian faith the position of Bob Ingersoll and Tom Paine, openly avowing that man came by evolution and not by direct creation, and that the Bible is not true, and openly advocating what he calls "Christian communism," should be called as the chief lecturer in a Southern Baptist college, "School of Christian Studies." But the fact is openly announced and advertised.

What Should Christians Do?

Now what is the duty of Southern Baptists in North Carolina, who see their school being taken over by such infidel teachers?

First, they should protest earnestly, repeatedly, loud enough to be heard. They should protest to their own pastors. They should protest to their state headquarters. They should protest to the school itself.

Second, they should take their daughters from Meredith College. Far better that a Christian young woman be educated in a state university which does not pretend to be Christian, than to have faith broken down in a Baptist school, which slips in infidel teaching under a Baptist label and thus encourages the denial of every essential of the historic Christian faith believed by most Southern Baptists. Christian parents who send their daughters to such a school, to be educated by the men who prepared this program, sin against God, in our humble judgment, and will have to give an account to God for the breakdown of faith.

Third, and most important of all, every Baptist in North Carolina who believes the Bible and believes in the virgin birth and deity of Jesus Christ, and salvation by the blood, should immediately cut off all financial support from Meredith College. Infidels do not care so much about your talk as long as you continue to feed them. Modernists can smile nicely and pretend well and use Christian language to deceive the unwary, as long as they are supported financially and kept in positions of honor. Snakes do not mind hard words as long as you feed them. But I guarantee that if Southern Baptists in North Carolina who believe the Bible will immediately cut off all support of Meredith College, they can get results, can get a new administration, can get

a new head of the Bible Department (Department of Religion), and can see that they are not insulted by the bringing in of infidels in Southern Baptist property, to teach Southern Baptist preachers and Christian workers in a summer school.

How to do it? Every church member should go to his pastor and simply ask that a way be made to give designated gifts to reputable and sound causes that are worthy of Christian support, and leave Meredith College out. Any time the pastor or the finance committee of a church does not agree to that, then the individual Christian should solemnly withhold all funds from the church until the God-given right of the individual to give only to things honoring to Jesus Christ be recognized. If one must give to the cooperative program, and if, in North Carolina, this cooperative program must include Meredith College and the support of such infidels as Nels Ferre and his friends and those who agree with him in denying the historic Christian faith, then no North Carolina Baptist has a right to support the cooperative program.

And here we should emphasize again that the modern heresy, the teaching of so-called storehouse tithing, and demanding that Christians must give all their tithe through the local church, and let the money be distributed as the pastor or finance committee decides, is a false doctrine that will lead to the support of modernism. Every Christian who gives to any program that supports modernism will have to answer to God for violating the plain command of the Bible, "Be ye not unequally yoked together with unbelievers . . ." (II Cor. 6:14). You will have to answer to God for violating the plain command, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of

Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 9:11).

Most Southern Baptists do not agree with this wicked business of running with infidels and catering to infidels and pro-communists. Most Southern Baptists will not like the calling of infidel Nels Ferre to a Southern Baptist college. It will take Christian grace to come out openly against a matter as wicked as this, when it is supported by some denominational leaders, but every Christian who puts Jesus Christ and the Bible first will have to do it, if it is in his area, and if his support is involved.

What business is it of this editor's? Anything that makes Jesus Christ simply a weak and sinful man as Nels Ferre would make Him, anything that teaches that Jesus may have been the illegitimate son of harlot Mary and a blonde Roman soldier, as Nels Ferre says He may have been (in *The Christian Understanding of God*, page 191), it is the concern of every Christian. Anybody who sets out to break down faith of young people and preachers in the Word of God and in the deity of Christ and in the historic Christian faith is an enemy of Jesus Christ and is my enemy. It is my business and the business of every Christian leader everywhere. And on this matter I will have to take my stand if I should lose every friend on earth.

But there are many friends I will not lose. Among Southern Baptists, the vast majority of preachers and the vast majority of common Christians believe the Bible. They do not want schools and institutions of Southern Baptists turned over to infidels. To such preachers, denominational leaders, and lay Christians, I appeal that they bring a stop to this matter of using infidels, modernists, procommunists, in Southern Baptist schools.

Personal Work in Soul Winning

(Continued from page 2)

The best passage to use in such a case is I Corinthians 10:13:

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—Gal. 6:7,8.

(2) Those who dwell upon their own weakness.

"And he said unto me, My grace is sufficient for thee; for MY STRENGTH IS MADE PERFECT IN WEAKNESS. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—II Cor. 12:9, 10.

"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:29-31.

One evening a lady called me to a man whom she was trying to lead to Christ and asked me if I could help him. I said to him, "What is your difficulty?" He replied, "I have no strength." "Ah, I said, "I have a message that exactly fits your case," and read Isaiah 40:29, "He giveth power to the faint; and to them that have no might he increaseth strength." "You say you have no strength, that is, no might; now this verse tells us that to those who have no might, there is, to people just like you, God increaseth strength." The Holy Spirit took the word of comfort home to his heart at once, and he put his trust in Jesus Christ then and there.

V. I Cannot Give Up My Evil Ways

1. You Must or Perish

In order to prove this statement, use:

"For the wages of sin is death; but the gift of God is eternal life

unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."—I Cor. 15:1-4.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—Matt. 28:18.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:25.

4. Show How to Get Victory Over Sin

There is perhaps nothing in the Bible that makes the way of victory over sin more plain and simple than Romans 6:12-14:

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but YIELD YOURSELVES UNTO GOD, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace."

You can say to the inquirer, "In this verse we are told how to get victory over sin: we are told what not to do, and what to do. What is it we are told not to do?" "Not to let sin reign in our mortal body; not to yield our members as instruments of unrighteousness unto sin." "What are we told to do?" "To yield ourselves unto God as those that are alive from the dead; and to yield our members as instruments of righteousness unto God." "Now do you believe that through union with the risen Christ your Saviour, you are alive from the dead? Will you yield or present yourself unto God as one alive from the dead? Will you now and here present your members as instruments of righteousness unto God?" After the inquirer has been led to do this, show him that whatever we yield to God, God accepts, and that he can now trust God for victory over sin, and have deliverance from his evil ways.

VI. I Have Tried Before and Failed

Those who have tried to be Christians and have failed in the attempt, very naturally hesitate about trying again, and such a case needs to be dealt with, with great care, wisdom and thoroughness.

1. The first thing to do is to say to such a one, "I can show you how to try and not fail." Then point him to II Corinthians 9:8:

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

When the person has read the verse, to be sure that he gets its meaning you can say, "This verse tells us that God is able to make all grace abound toward us, that we, always having all sufficiency in all things, may abound to every good work." It is clear then, that there is a way to try and not fail."

2. Find Out the Cause of Failure

In finding out the cause of failure, there are seven points to be looked into:

(1) Did you put all your trust for pardon in the finished work of Christ? This is a very frequent

cause of failure in the attempt to be a Christian; the person has never been led to see clearly the ground of his salvation, and to trust wholly in the finished work of Christ for pardon. Isaiah 53:6 is a useful passage at this point:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

(2) Did you surrender absolutely to God? Many are led to make a profession of faith in Christ without having been led to absolute surrender, and the Christian life thus begun, is very likely to prove a failure. The passage to use at this point is Acts 5:32:

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

(3) Did you confess Christ openly before men? This is one of the most frequent causes of failure. I have talked with very many who have said that they have tried to be Christians and failed, and a very large proportion of them I have found failed at this very point, the lack of a constant, open confession of Christ. Good passages to use at this point are Matthew 10:32, 33 and Romans 10:10:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

(4) Did you study the Word of God daily? Here is another frequent cause of failure, neglect of the Bible. Very few of those who have really begun the Christian life, and who have made a practice of daily study of the Word, fail in their attempt to be Christians. Good passages to use at this point are I Peter 2:2 and Psalm 119:11:

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

(Continued on page 12)

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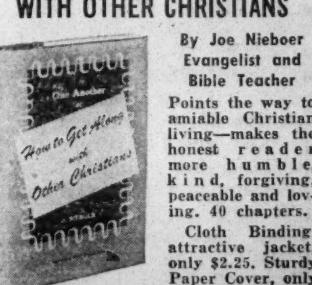
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Personal Work in Soul Winning

(Continued from page 11)

"Thy word have I hid in mine heart, that I might not sin against thee."

(5) Did you look each day to God alone, and not to self at all, for strength and victory? To emphasize this question, use:

"He giveth power to the faint; and to them that have no might he increaseth strength."—Isa. 40: 29.

"And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—II Cor. 12:9.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—I Pet. 5:5.

(6) Did you pray constantly? Use at this point:

"Pray without ceasing."—I Thess. 5:17.

"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail: But THEY THAT WAIT UPON THE LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:29-31.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4: 16.

(7) Did you go to work for Christ? Here use Matthew 25:14-29.

VII. "The Christian Life Is too Hard"

1. If a person states this as his difficulty, first show him that the Christian life is not hard. In Matthew 11:30 Christ tells us His yoke is easy:

"For my yoke is easy, and my burden light."

Proverbs 3:17 shows us that wisdom's ways are ways of pleasantness,

"Her ways are ways of pleasantness, and all her paths are peace."

I John 5:3, that God's commandments are not grievous:

"For this is the love of God, that we keep his commandments: and his commandments are not grievous."

I Peter 1:8 pictures the Christian life as a life of joy unspeakable and full of glory:

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

In using the latter passage you might say, "We have a picture of the Christian life in I Peter 1:8. Let us see if it is a hard life." Have the inquirer read the verse, and then ask, "What kind of a life, according to this passage, is the Christian life?" "A life of joy unspeakable and full of glory." "Do you think that is hard?"

2. Show him that the way of sin is hard.

Show the inquirer that it is not the Christian life, but the life without Christ that is the hard life. For this purpose use the last half of Proverbs 13:15, and Isaiah 57:21:

"But the way of transgressors is hard."

"There is no peace, saith my God, to the wicked."

VIII. "There Is too Much to Give Up"

This is often the difficulty even when not stated.

1. First show the inquirer, that no matter how much there may be to give up, it is better to give up anything than to lose one's soul.

For this purpose use Mark 8:36: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

2. Show the inquirer that the only things we have to give up are the things which will harm us.

This is made clear by Psalm 81:11:

"For the Lord God is a sun and shield: the Lord will give grace and glory: NO GOOD THING WILL HE WITHHOLD from

them that walk uprightly."

When the inquirer has read the verse, ask him, "What does this verse tell us that God will not withhold from us?" "Any good thing." "The things then that God asks you to give up are what kind of things?" "Evil things." "Then all God asks you to give up are the things which are harmful to you. Do you wish to keep them?"

I have found Romans 8:32 very effective, for it emphasizes the thought that if God loved us enough to give His Son to die for us on the cross, He will freely give us all things:

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

I once had a long conversation with a young woman who was having a great struggle about accepting Christ. She was very fond of the world and certain forms of amusement, which she felt she would have to give up if she became a Christian. Finally I said to her, "Do you think God loves you?" "Yes, I know He does." "How much does God love you?" "Enough to give His Son to die for me," she replied. "Do you think if God loved you enough to give His Son to die for you, He will ask you to give up anything that is for your good to keep?" "No, certainly He will not." "Do you wish to keep anything not for your good to keep?" "No." "Then do you not think you had better accept Jesus Christ right here and now?" "Yes," and she did.

Another verse which is useful as showing the inquirer that the things which he has to give up are the things which are passing away, is I John 2:15-17:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And THE WORLD PASSES AWAY, and the lust thereof: but he that doeth the will of God abideth for ever."

3. Show the inquirer that what we give up is nothing to what we get.

For this purpose use Philippians 3:7,8:

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them dung, that I may win Christ."

You can call the inquirer's attention to the fact that it was Paul who spoke these words, that perhaps no one ever gave up more for Christ than he did, and yet he here tells us that what he gave up was, to what he got, only as the refuse of the street.

4. Show the inquirer that if he rejects Christ for fear of what he will have to give up if he accepts Him, he will make a terrible mistake.

Then you can say to him, "The Bible pictures to us a man who made this very mistake. Will you read the story of his folly and its consequences?" Then turn to Luke 12:16-21 and let the inquirer read it. When he has read it, ask him if he is willing to follow in the footsteps of the man in the passage.

IX. "I Cannot Be a Christian in My Business"

(or "It will hurt my business," or "I will lose my position.")

This is a very real difficulty with many, and must be met honestly and squarely.

1. It is well to bear in mind that even when a man really thinks this is true, it is not always so. Many people have an idea that it is impossible to be a Christian in any line of business except Christian work. They must be shown that this is a mistake. When a man makes this excuse, it is often well to ask him what his business is, and why he cannot be a Christian in it. Sometimes you will find that it is a business in which there are many Christians, and you can tell him that there are

many Christians in the same business.

2. But oftentimes it is true that the man with whom you are dealing is in a business in which it is impossible to be a Christian, for example, the man may be a bartender or a theatrical manager or something of that sort. In that case say to the man, "You had better lose your business (or position) than to lose your soul." To drive this statement home, use Mark 8:36:

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Do not pass on to the next point until the man sees this and realizes it. Make the man feel that he better lose every dollar that he has in the world than to lose his soul. When the man sees this, and is ready to give up his business at any cost, you can use Matthew 11, 12:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."

You might explain that this snare into which the one who is afraid of ridicule and rejects Christ falls, often results in the eternal ruin of the soul.

Next use Mark 8:38:

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

2. Show that it is a glorious privilege to be ridiculed for Christ. Use for this purpose Matthew 5: 11, 12:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

XII. "I Will Be Persecuted if I Become a Christian"

Never tell any one that he will not be persecuted. On the contrary say, "Yes, I presume you will be persecuted, for God tells us in His Word, that all who live godly in Christ Jesus shall suffer persecution." To prove it show him II Timothy 3:12:

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."

But then tell him that it is a great privilege to be persecuted for Christ's sake, and brings an abundant reward. Have him read Matthew 5:10-12, and drive home the thought that we ought to rejoice at the privilege of being persecuted rather than to shrink

from being a Christian on that account.

Then show him the result of suffering with Christ. Turn to II Timothy 2:12:

"If we suffer, we shall also reign with him: if we deny him, he also will deny us."

Use Romans 8:18 to show him how small are the sufferings of this present time in comparison with the glory that we shall obtain through them:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Compare II Corinthians 4: 17.)

Acts 5:40, 41 is useful as showing how the early church regarded persecution, rejoicing in it rather than shrinking from it:

"And to him they agreed: and when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

Another passage which is also useful in such a case is I Peter 2:20, 21:

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

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